The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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PETERBORO, N. Y., August 6, 1868.

DEAR "REVOLUTION": Still among these northern hills, enjoying daily walks and talks with the noble cousin, by whose side we have fought the good battle of freedom for the last thirty years; for under his roof in childhood we heard the first discussions on slavery and temperance. We have just had the pleasure of hearing the "Guernsey Brothers" sing. As they believe in Grant and love horses, it is understood that they are to be employed by the Republican Central Committee to sing all through the country during the coming campaign. They told us that if any of the poetical strong-minded would write a song for them, they would sing it in all their meetings, and thus give our republican brethren the true doctrine in the most palatable form, they not being sufficiently developed for the strong meat of "THE REVOLUTION." We hope our good friend Frances D. Gage will devote a leisure hour to a "Woman's Right's campaign song." We have no doubt it would be as well received by republican conventions as Susan B. Anthony's letter was in Tammany Hall.

Republicans are so sorely grieved with our friendly relations with liberal democrats, and so full of professions of tender interest in our cause, that we find our emotional nature occasionally agitated with returning sympathies for our former friends. A distinguished republican recently told us that all the seeming apathy of his party was but an affectation of indifference to pique us to greater devotion; but they had unfortunately played their part too well, like a woman who refuses the hand of the man she loves to test the strength of his affection and wrecks her own happiness in the experiment.

Under the roof of Gerrit Smith one finds a constant succession of visiters of all latitudes, countries, creeds and parties, of every class and sex.

Last week came, among others, Dr. James Peck, conductor and musical director of Trinity parish, New York; a well-educated Englishman, of fine taste and skill in his art. Susannah Evans, who has lectured on temperance for several years, a young and very pretty woman, came with Dr. Peck, who was on his way to Ithaca to attend a meeting of the Trustees of Cornell University, a free agricultural college, to be opened in September. He went to urge on them the importance of a professorship of music in their Faculty; and surely no one can doubt the wisdom of such a step in all our schools and colleges. Herbert Spencer, in his beautiful essay on this subject, places music above all the fine arts. While our youth are studying science and its practical application to agriculture and every-day life, it is equally important that the spiritual or emotional nature should at the same time be exalted and refined, that thus they may understand not only the utility but the harmony and beauty of the laws in the world of science.

There has been some discussion on the propriety of opening this college to both sexes, thus giving a grand opportunity for a thorough scientific education to the daughters of the state. The Agricultural College in Kansas is open to boys and girls alike, and the trustees consider the experiment a success. The cultivation of flowers, and fruits, and vines, and vegetables, can be made far more interesting, profitable and healthy to our women than novel-reading, embroidery, and this endless decorating of their persons and their homes. As to the degradation of out-door labor, when man assigns to woman the endless routine of washing, ironing, cooking and taking care of children, he has already given her the most monotonous and exhausting work of life. If *our* daughters were thrown on their own resources for support, we should much prefer that they should cultivate fruits and flowers, to teaching school on three hundred a year, or making shirts for fifty cents, shut up in unventilated rooms, and over-taxing the whole nervous system. For those women who spend their time strolling about the streets, riding on horseback, and driving in the Central Park, a choice of labor may be of little consequence; but when we think of the multitudes of beautiful girls who weave and stitch their tears and life-blood into our wreaths, and veils, and flowing robes, into coats and hats for fathers, husbands and sons, we would implore those men who have the power to open their agricultural colleges to the future mothers of the republic, that they may have out-door employments, and thus secure for themselves health, strength, virtue and independence, and for their sons sound minds in sound bodies. These feeble men we see about us may trace back their paralyzed limbs and softened brains to sickly, silly mothers, shut up in what is called woman's sphere within four walls. As woman is naturally more nervous than man, how suicidal for the race to assign her all the employments that tax the nervous system, without giving her an opportunity for the development of muscle and bone. We see in the list of trustees of the Cornell University the names of such liberal men as Horace Greeley, Erastus Brooks, and Andrew D. White of Syracuse (who is President of the Board). We would urge these gentlemen to take into serious consideration the many advantages of opening this institution to the girls of the State of New York. We have taken the lead here in our legislation for woman for the last twenty years, and it is important that we should not fall behind other states in the grand work of education. Let the thinking men and women of New York pause in the routine of their daily life and do what they can to base this institution on the right foundation. At all events, let there be a general expression of opinion on the subject.

Before this question is finally decided we ask a hearing in behalf of the women of the state before the Board of Trustees.

We have had several discussions here on the advantage of educating the sexes together, with some English gentlemen and a young Dr. Bowditch of Boston, grandson of the great mathematician, Nathaniel Bowditch, who translated La Place.

The two stereotyped objections of most of our opponents are: 1st. Boys are too coarse and too vulgar in college life for the association of girls. Dr. Bowditch said this was especially so with medical students. 2d. Girls are so fascinating that boys could not study in their company. To the first objection we say, that if such be the condition of our colleges, it is all important that every boy should take his sister with him as a means of protection from such gross associations. When in California and Oregon, society being chiefly male, was rapidly tending to savageism, ship-loads of women went out, and order and decency were restored to life. Remember, the young men who crowd these colleges are to be the companions, the future husbands of our pure, refined daughters. From such surroundings they come into the sanctuary of home, to stamp vice and degradation on the form of innocence, to propagate their morbid appetites and low desires, to drag down angels of grace and goodness to their moral standard of virtue and vice, of right and wrong. If medical students in the contemplation of the human organism, the most wonderful of all God's works, are too material to be lifted up with high and reverent thoughts in the mysteries of mind and matter, how can they enter the sick chamber to counsel with your wives and mothers?

If your daughters cannot stand by the dissecting-table with young men to study the wonders of the nervous system and the circulation of the blood, without danger of rude comments, how can they marry such men without danger of being dragged down into their material atmosphere? A wise selfishness teaches us that the time has come to lift up the standard of manly virtue and refinement; for so long as man is vulgar and obscene, woman cannot escape the contagion. We are indissolubly bound together, and must rise or fall as one.

As to the second objection. If the sexes were educated together we should have the healthy, moral and intellectual stimulus of sex ever quickening and refining all the faculties, without the undue excitement of sense that results from novelty in the present system of isolation. When young men and women meet every day

in the recitation room, they are attracted to each other by real merit, by their true relations as moral and intelligent beings, and physical attractions from familiarity take their subordinate place.

In the Free Church on Sunday we had two very interesting discourses from Rev. William Sharman, of Bradford, England. He is a Unitarian of the O. B. Frothingham school—a student of the Positive philosophy of Comte. He is one of the most liberal Englishmen we have met in some time. He proposes to travel throughout the United States, and if he likes the country he will make this his future home. He believes in the republican party, specie payment, a national debt, and the superiority of man. One of his greatest trials in his profession has been the Ordinance of Baptism—as he could never learn to hold a baby. Now, we would suggest if it would not be well in Oxford and Princeton to have a Female professorship to train young divines to these graceful duties. The author of the "Nicean Creed," in the last *Radical*, has also made us a flying visit. This gentleman, Rutger B. Miller of Utica, brother-in-law of Horatia Seymour, is also a disciple of Comte. The ladies of the household have had a tough time in maintaining the equality of the sexes among all the priests, philosophers and scholars that have gathered here, but with Gerrit Smith and his son-in-law, Charles D. Miller, for our champions, we have taken possession of all their strongholds. It was most gratifying to see the despairing looks of Comte's disciples, when one morning at breakfast, after days of communion with the French philosopher, we declared he was on our side of this question. When lions paint pictures men will not always be represented as conquerors. When women translate laws, constitutions, bibles and philosophies, man will not always be the declared head of the church, the state, and the home.

We insist with these positive gentlemen, that Comte's principles, logically carried out, make woman the governing power in the world. We have nothing to do with his conclusions, nor the educational prejudices of his male disciples. Comte makes man a personal, selfish, concentrating, reasoning force. He makes woman impersonal, unselfish, diffusive, intuitive, a moral love power. He divides society into three classes, Intellect, Affection, Activity. He says, intellect and activity, capital and labor, ruler and ruled, can only be harmonized through affection, which is the feminine element or woman, and this he exalts above intellect and activity, above conception and execution. "Live for others," is, he says, the great law on which society is to be reorganized. This can only be done by the cultivation of the unselfish, the moral, the diffusive, the woman; and thus we actually reverse the present order of things. When Comte's translators and disciples talk of the subordination of woman to man, they should remember that the dynasty of brute force is nearly ended, and that we are rapidly entering the new era of moral ideas, when the mother of the race is to be redeemed and exalted to her rightful throne as Queen of the moral universe. John Stuart Mill has been rather severely criticising some of Comte's positions, especially in relation to an indissolable marriage, in which Mr. Mill does not believe. Whatever Comte's opinions were as to the sacredness of that relation, his life was not in harmony with his doctrine. John Stuart Mill in turn, has been criticised with equal severity, by a Dr. J. H. Bridges of Bradford. It is amusing to see three great minds of the age pouncing on each other, tearing and rending careful and laborious theories and philosophies to tatters, like birds of prey, and keeping us honest souls who are trying to find out what is true, in the most uncomfortable state of doubt.

Last week, Mrs. Jane Elizabeth Jones, of Oneida, made us a visit. In talking over with her the old Anti-Slavery days, Mr. Smith told us that the first woman appointed on a business committee was Abby Kelley, and that he had the pleasure of doing it himself. In a meeting in New York, in 1839, in the absence of the President, Mr. Tappan; Gerrit Smith, Vice-President, presided, and among other committees for the year, he appointed John G. Whittier, Rev. John Fost and Abby Kelley "Committee on books and publications," and in one year the society was rent in twain on the woman question. No wonder the dear men are afraid of our getting a foothold anywhere. How this proceeding affected a distinguished Quaker poet will be seen from the following extract, from a letter to Benjamin Jones:

In regard to thy particular case, I needed consolation as much as thyself. I am glad thou has found sympathy in thy afflictions. For me, I can say, as Hamlet did, "Man delights not me, nor *woman* either." I am getting rather off from Woman's rights. This last exploit of my good friend Abby, in blowing up the American Society, is too much for me. It is the extra ounce that broke the camel's back. Ah, these women, Benjamin! Think of the conduct of *Mrs.* Adam formerly—how Delilah shaved Samson—how Helen got up the Trojan War—how Mrs. Eaton dissolved Gen. Jackson's cabinet; and last, not least, this affair of Abby's and the Society. Well, I suppose thee will say it is all right, but it seemed to me rather out of the way, to say the least of it.

But truce to folly. Thee will see in the *Emancipator* my letter on the subject, etc., etc.

E. C. S.

THE RIGHTS OF WOMAN.

BY MARY WOLLSTONECRAFT—1790.

CHAPTER V.

ANIMADVERSIONS ON SOME OF THE WRITERS WHO HAVE RENDERED WOMEN OBJECTS OF PITY, BORDERING ON CONTEMPT.

The opinions speciously supported in some modern publications on the female character and education, which have given the tone to most of the observations made, in a more cursory manner, on the sex, remain now to be examined.

SECTION I.

I shall begin with Rousseau, and give a sketch of the character of women in his own words, interspersing comments and reflections. My comments, it is true, will all spring from a few simple principles, and might have been deduced from what I have already said; but the artificial structure has been raised with so much ingenuity, that it seems necessary to attack it in a more circumstantial manner, and make the application myself.

Sophia, says Rousseau, should be as perfect a woman as Emilius is a man, and to render her so, it is necessary to examine the character which nature has given to the sex.

He then proceeds to prove that woman ought to be weak and passive, because she has less bodily strength than man; and from hence infers, that she was formed to please and be subject to him; and that it is her duty to render herself *agreeable* to her master—this being the grand end of her existence.

Supposing women to have been formed only to please, and be subject to man, the conclusion is just, she ought to sacrifice every other consideration to render herself agreeable to him: and let this brutal desire of self-preservation be the grand spring of all her actions, when it is proved to be the iron bed of fate, to fit which, her character should be stretched or contracted, regardless of all moral or physical distinctions. But if, as I think may be demonstrated, the purposes of even this life, viewing the whole, are subverted by practical rules built upon this ignoble base, I may be allowed to doubt whether woman was created for man; and, though the cry of irreligion, or even atheism, be raised against me, I will simply declare, that were an angel from heaven to tell me that Moses's beautiful, poetical cosmogony, and the account of the fall of man, were literally true, I could not believe what my reason told me was derogatory to the character of the Supreme Being; and, having no fear of the devil before mine eyes, I venture to call this a suggestion of reason, instead of resting my weakness on the broad shoulders of the first seducer of my frail sex.

"It being once demonstrated," continues Rousseau, "that man and woman are not, nor ought to be, constituted alike in temperament and character, it follows of course, that they should not be educated in the same manner. In pursuing the directions of nature, they ought indeed to act in concert, but they should not be engaged in the same employments: the end of their pursuits should be the same, but the means they should take to accomplish them, and, of consequence their tastes nd inclinations should be different."*

"Girls are from their earliest infancy fond of dress. Not content with being pretty, they are desirous of being thought so; we see, by all their little airs, that this thought engages their attention; and they are hardly capable of understanding what is said to them, before they are to be governed by talking to them of what people will think of their behavior. The same motive, however indiscreetly made use of with boys, has not the same effect: provided they are let to pursue their amusements at pleasure, they care very little what people think of them. Time and pains are necessary to subject boys to this motive.

"Whencesoever girls derive this first lesson, it is a very good one. As the body is born in a manner, before the soul, our first concern should be to cultivate the former; this order is common to both sexes, but the object of that cultivation is different. In the one sex it is the development of corporeal powers; in the other, that of personal charms: not that either the quality of strength or beauty ought to be confined exclusively to one sex; but only that the order of the cultivation of both is in that respect reversed. Women certainly require as much strength as to enable them to move and act gracefully, and men as much address as to qualify them to act with ease."

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"Children of both sexes have a great many amusements in common; and so they ought; have they not also many such when they are grown up? Each sex has also its peculiar taste to distinguish in this particular. Boys love sports of noise and activity; to beat the drum, to whip the top, and to drag about their little carts; girls, on the other hand, are fonder of things of show and ornament, such as mirrors, trinkets, and dolls; the doll is the peculiar amusement of the females; from whence we see their taste plainly adapted to their destination. The physical part of the art of pleasing lies in dress; and this is all which children are capacitated to cultivate of that art."

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"Here, then, we see a primary propensity firmly established, which you need only to pursue and regulate The little creature will doubtless be very desirous to know how to dress up her doll, to make its sleeve knots, its flounces, its head dress, etc., she is obliged to have so much recourse to the people about her, for their assistance in these articles, that it would be much more agreeable to her to owe them all to her own industry. Hence we have a good reason for the first lessons which are usually taught these young females; in which we do not appear to be setting them a task, but obliging them, by instructing them in what is immediately useful to themselves. And, in fact, almost all of them learn with reluctance to read and write; but very readily apply themselves to the use of their needles. They imagine themselves already grown up, and think with pleasure that such qualifications will enable them to decorate themselves."

This is certainly only an education of the body; but Rousseau is not the only man who has indirectly said that merely the person of a young woman, without any mind, unless animal spirits came under that description, is very pleasing. To render it weak, and what some may call beautiful, the understanding is neglected, and girls forced to sit still, play with dolls, and listen to foolish conversations; the effect of habit is insisted upon as undoubted indication of nature. I know it was Rousseau's opinion that the first years of youth should be employed to form the body, though in educating Emilius he deviates from this plan; yet the difference be

* Rousseau's Emilius, Vol. III., p. 176.

tween strengthening the body, on which strength of mind in a great measure depends, and only giving it an easy motion, is very wide.

Rousseau's observations, it is proper to remark, were made in a country where the art of pleasing was refined only to extract the grossnes of vice. He did not go back to nature, or his ruling appetite disturbed the operations of reason, else he would not have drawn these crude inferences.

In France, boys and girls, particularly the latter, are only educated to please, to manage their persons, and regulate their exterior behavior; and their minds are corrupted at a very early age, by the worldly and pious cautions they receive, to guard them against immodesty. I speak of past times. The very confessions which mere children are obliged to make, and the questions asked by the holy men, I assert these facts on good authority, were sufficient to impress a sexual character; and the education of society was a school of coquetry and art. At the age of ten or eleven, nay, often much sooner, girls began to coquet, and talked, unreproved, of establishing themselves in the world by marriage.

In short, they were made women, almost from their very birth, and compliments were listened to instead of instruction. These, weakening the mind, Nature was supposed to have acted like a step-mother, when she formed this afterthought of creation.

Not allowing them understanding, however, it was but consistent to subject them to authority, independent of reason; and to prepare them for this subjection, he gives the following advice:

"Girls ought to be active and diligent; nor is that all; they should also be early subjected to restraint. This misfortune, if it really be one, is inseparable from their sex; nor do they ever throw it off but to suffer more cruel evils. They must be subject, all their lives, to the most constant and severe restraint, which is that of decorum; it is, therefore, necessary to accustom them early to such confinement, that it may not afterward cost them too dear; and to the suppression of their caprices, that they may the more readily submit to the will of others. If, indeed, they are fond of being always at work, they should be sometimes compelled to lay it aside. Dissipation, levity and inconstancy, are faults that readily spring up from their first propensities, when corrupted or perverted by too much indulgence. To prevent this abuse, we should teach them, above all things, to lay a due restraint on themselves. The life of a modest woman is reduced, by our absurd institutions, to perpetual conflict with herself: not but it is just that this sex should partake of the sufferings which arise from those evils it hath caused us."

And why is the life of a modest woman a perpetual conflict? I should answer, that this very system of education makes it so. Modesty, temperance, and self-denial, are the sober offspring of reason; but when sensibility is nurtured at the expense of the understanding, such weak beings must be restrained by arbitrary means, and be subjected to continual conflicts; but give their activity of mind a wider range, and nobler passions and motives will govern their appetites and sentiments.

"The common attachment and regard of a mother, nay, mere habit, will make her beloved by her children, if she does nothing to incur their hate. Even the restraint she lays them under, if well directed, will increase their affection, instead of lessening it; because a state of dependence being natural to the sex, they perceive themselves formed for obedience."

This is begging the question; for servitude not only debases the individual, but its effects seem to be transmitted to posterity. Considering the length of time women have been dependent, is it surprising that some of them hug their chains, and fawn like the spaniel? "These dogs," observes a naturalist, "at first kept their ears erect; but custom has superseded nature, and a token of fear has become a beauty."

"For the same reason," adds Rousseau, "women have, or ought to have, but little liberty; they are apt to indulge themselves excessively in what is allowed them. Addicted to everything in extremes, they are even more transported at their diversions than boys."

The answer to this is very simple. Slaves and mobs have always indulged themselves in the same excesses, when once they broke loose from authority. The bent bow recoils with violence, when the hand is suddenly relaxed that forcibly held it: and sensibility, the plaything of outward circumstances, must be subjected to authority, or moderated by reason.

"There results," he continues, "from this habitual restraint, a tractableness which the women have occasion for during their whole lives, as they constantly remain either under subjection to the men, or to the opinions of mankind; are never permitted to set themselves above those opinions. The first and most important qualification in a woman is good-nature or sweetness of temper; formed to obey a being so imperfect as man, often full of vices, and always full of faults, she ought to learn betimes even to suffer injustice, and to bear the insults of a husband without complaint; it is not for his sake, but her own, that she should be of a mild disposition. The perverseness and ill-nature of the women only serve to aggravate their own misfortunes, and the misconduct of their husbands; they might plainly perceive that such are not the arms by which they gain the superiority."

Formed to live with such an imperfect being as man, they ought to learn from the exercise of their faculties the necessity of forbearance; but all the sacred rights of humanity are violated by insisting on blind obedience; or, the most sacred rights belong *only* to man.

The being who patiently endures injustice, and silently bears insults, will soon become unjust, or unable to discern right from wrong. Besides, I deny the fact, this is not the true way to form or meliorate the temper; for, as a sex, men have better tempers than women, because they are occupied by pursuits that interest the head as well as the heart; and the steadiness of the head gives a healthy temperature to the heart. People of sensibility have seldom good tempers. The formation of the temper is the cool work of reason, when, as life advances, she mixes with happy art, jarring elements. I never knew a weak or ignorant person who had a good temper, though that constitutional good humor and that docility which fear stamps on the behavior often obtains the name. I say behavior, for genuine meekness never reached the heart or mind, unless as the effect of reflection; and, that simple restraint produces a number of peccant humors in domestic life, many sensible men will allow, who find some of these gentle, irritable creatures very troublesome companions.

"Each sex," he further argues, "should preserve its peculiar tone and manner: a meek husband may make a wife impertinent; but mildness of disposition on the woman's side will always bring a man back to reason, at least if he be not absolutely a brute, and will sooner or later triumph over him."

True, the mildness of reason; but abject fear always inspires contempt; and tears are only eloquent when they flow down fair cheeks.

Of what material can that heart be composed, which can melt when insulted, and instead of revolting at injustice, kiss the rod? It is unfair to infer that her virtue is built on narrow views and selfishness, who can caress a man, with true feminine softness, the very moment when he treats her tyrannically? Nature never dictated such insincerity, and though prudence of this sort be termed a virtue, morality becomes vague when any part is supposed to rest on falsehood. These are mere expedients, and expedients are only useful for the moment.

Let the husband be aware of trusting too implicitly to this servile obedience; for if his wife can with winning sweetness caress him when angry, and when she ought to be angry, unless contempt had stifled a natural effervescence, she may do the same after parting with a lover. These are all preparations for adultery; or, should the fear of the world, or of hell, restrain her desire of pleasing other men, when she can no longer please her husband, what substitute can be found by a being who was only formed by nature and art to please man? what can make her amends for this privation, or where is she to seek for a fresh employment? where find sufficient strength of mind to determine to begin the search, when her habits are fixed, and vanity has long ruled her chaotic mind?

But this partial moralist recommends cunning systematically and plausibly.

"Daughters should be always submissive; their mothers, however, should not be inexorable. To make a young person tractable, she ought not to be made unhappy; to make her modest, she ought not to be rendered stupid. On the contrary, I should not be displeased at her being permitted to use some art, not to elude punishment in case of disobedience, but to exempt herself from the necessity of obeying. It is not necessary to make her dependence burdensome, but only to let her feel it. Subtilty is a talent natural to the sex; and as I am persuaded all our natural inclinations are right and good in themselves, I am of opinion this should be cultivated as well as the others: it is requisite for us only to prevent its abuse."

"Whatever is, is right," he then proceeds triumphantly to infer. Granted; yet, perhaps no aphorism ever contained a more paradoxical assertion. It is a solemn truth with respect to God. He, reverentially I speak, sees the whole at once, and saw its just proportions in the womb of time; but man, who can only inspect disjointed parts, finds many things wrong; and it is a part of the system, and therefore right, that he should endeavor to alter what appears to him to be so, even while he bows to the wisdom of his Creator, and respects the darkness he labors to disperse.

The inference that follows is just, supposing the principle to be sound: "The superiority of address, peculiar to the female sex, is a very equitable indemnification for their inferiority in point of strength: without this, woman would not be the companion of man; but his slave: it is by her superior art and ingenuity that she preserves her equality, and governs him while she affects to obey. Woman has everything against her, as well our faults as her own timidity and weakness: she has nothing in her favor, but her subtilty and her beauty. Is it not very reasonable, therefore, she should cultivate both?" Greatness of mind can never dwell with cunning or address, for I shall not boggle about words, when their direct signification is insincerity and falsehood; but content myself with observing, that if any class of mankind are to be educated by rules, not strictly deducible from truth, virtue is an affair of convention. How could Rousseau dare to assert, after giving this advice, that in the grand end of existence, the object of both sexes should be the same, when he well knew that the mind formed by its pursuits, is expanded by great views swallowing up little ones, or that it becomes itself little?

Men have superior strength of body; but were it not for mistaken notions of beauty, women would acquire sufficient to enable them to earn their own subsistence, the true definition of independence; and to bear those bodily inconveniences and exertions that are requisite to strengthen the mind.

Let us then, by being allowed to take the same exercise as boys, not only during infancy, but youth, arrive at perfection of body, that we may know how far the natural superiority of man extends. For what reason or virtue can be expected from a creature when the seed-time of life is neglected? None—did not the winds of heaven casually scatter many useful seeds in the fallow ground.

"Beauty cannot be acquired by dress, and coquetry is an art not so early and speedily attained. While girls are yet young, however, they are in a capacity to study agreeable gesture, a pleasing modulation of voice, an easy carriage and behavior; as well as to take the advantage of gracefully adapting their looks and attitudes to time, place, and occasion. Their application, therefore, should not be solely confined to the arts of industry and the needle, when they come to display other talents, whose utility is already apparent."

"For my part I would have a young Englishwoman cultivate her agreeable talents, in order to please her future husband, with as much care and assiduity as a young Circassian cultivates her's, to fit her for the haram of an Eastern bashaw."

To render young women completely insignificant, he adds—"The tongues of women are very voluble; they speak earlier, more readily, and more agreeably than the men; they are accused also of speaking much more: but so it ought to be, and I should be very ready to convert this reproach into a compliment; their lips and eyes have the same activity, and for the same reason. A man speaks of what he knows, a woman of what pleases her; the one requires knowledge, the other taste; the principal object of man's discourse should be what is useful, that of woman's what is agreeable. There ought to be nothing in common between their different conversation but truth."

"We ought not, therefore, to restrain the prattle of girls, in the same manner as we should that of boys, with that severe question, *To what purpose are you talking?* but by another, which is no less difficult to answer, *How will your discourse be received?* In infancy, while they are as yet incapable to discern good from evil, they ought to observe it as a law, never to say anything disagreeable to those whom they are speaking to: what will render the practice of this rule also the more difficult, is, that it must ever be subordinate to the former, of never speaking falsely or telling an untruth." To govern the tongue in this manner must require great address indeed; and it is too much practiced both by men and women. Out of the abundance of the heart how few speak! So few, that I, who love simplicity, would gladly give up politeness for a quarter of the virtue that has been sacrificed to an equivocal quality, which, at best, should be only the polish of virtue.

(To be Continued.)

WHAT WOMEN HAVE DONE.—Mary, Queen of Scots when very young, delivered an oration in Latin, before the French court, to prove that there was nothing unfeminine in the pursuit of letters.

QUEEN ELIZABETH daily read Greek, and was familiar also with French, Spanish, Latin and Italian.

LADY JANE GREY wrote in Greek.

WOMAN'S RIGHTS IN THE FIFTEENTH CENTURY.

BY AGRIPPA.

(Continued from our last.)

CHAPTER II.

THE INHERENT NOBILITY OF CHARACTER BESTOWED ON WOMAN BY THE CREATOR'S INDICATING HER HIGH DESTINY, AS ATTESTED BY THE SCRIPTURES, AND BY ALL HISTORY, AND RECOGNIZED EVEN IN NOMENCLATURE.

But let us leave profane history and turn to sacred authors. Let us go back to the birth of religion and examine all points closely. First, we know to a certainty that God did not pronounce his blessing on man before the creation of woman. This fact accords with the proverb of Solomon, "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord," (This is reiterated in meaning in Ecclesiasticus, "Happy is the husband of a good woman: the number of their years shall be doubled.") No other man's happiness can be compared to that of him who has a good wife; for, as we read also in Ecclesiasticus, "A good woman is a gift above all other gifts." This is why Solomon calls her in his Proverbs, "The crown of her husband," and St. Paul, "The glory of her husband." Now, glory signifies the highest joy of a being, who reposes in the possession of his aim or desire, so that no one can add anything to render his satisfaction more complete. Woman is, then, the perfection of her husband's condition, his blessing, his glory—as St. Augustin expresses it, "The most perfect society that man can have in this perishable life." This is why it is necessary to man to love woman, for he who does not love woman can hardly be possessed of virtue, or any of heaven's best gifts. He would be without the feelings of humanity. The *benediction* of God then seems to have been given because of woman, and the *law* because of man. A law of anger and malediction, for God forbad *man* to eat of the fruit of the "tree of life, of knowledge, of good and evil;" and this prohibition is not recorded as being *reiterated* to woman, for when uttered, *woman* was not created, for God from her birth left her free. This is why man in eating of the fruit seems in reality to have sinned more than woman; so man, not woman, brought death into the world, even as we are told ("for as by man came death, so also by man came the resurrection from the dead.") We have all sinned more, so to speak, in Adam than in Eve; and we read that we inherit "the sins of our *fathers* not of our *mothers*."

It may be for this reason that the ancient law ordered that all males should be circumcised, for the intention of the law was to punish the original sin in the sex most guilty in its commission. Beside, God did not rebuke the woman formally for having eaten of this fruit, but for having given occasion to her husband to transgress the command of God, she being ensnared by surprise, having been tempted by the devil. Man sinned with perfect *knowledge* of his crime. Woman sinned more through ignorance than intention, the devil having deceived her. Indeed, the devil tempted her at first, knowing her to be the most excellent of all creatures. As says St. Bernard, "The devil seeing her great beauty and her perfect conformity with the idea that God had originated, and knowing well that she would enjoy the companionship of God more than could even the angels, turned all his hatred and envy against woman, because she appeared to him so excellent. We may even imagine this to be the reason why Jesus Christ, wishing to assume human nature in its lowest and most abject condition, in order to expiate by his humiliation the sin of the first man, chose the masculine sex as being the most flagrant and open in its disobedience; and so as the human race became more criminal in the sin of the man than in that of the woman, God may have ordained that sin should be expiated in the sex which had most openly rebelled; and that from the sex which had been surprised and deceived he should exercise on whom the sin was to be avenged—he who should take vengeance on the wily tempter. Thus God says, "The seed of the *woman* shall bruise the serpent's head," and not the seed of *man*. And this may be the reason why the sacerdotal order has rather been confined to men, because the first represents Jesus Christ, and Jesus Christ represents the first sinner, Adam; "for as in Adam all die, even so in Christ shall all be made alive." It is because of woman, not because of man, that Jesus is called the Son of Man." And here is woman's highest glory. Woman is mother of the Saviour of the human race, for the blessed Virgin is truly the mother of Christ. Jesus is truly the son of woman, for the "word was made flesh in the bosom of a pure Virgin;" but this holy proof of God's favor does not need our unhallowed touch. Again, Jesus, after his resurrection, appeared first to women. All the world know that after the death of Christ many men abandoned the faith and renounced the Christian religion, but woman has never been the author of heresy, or error, or persecution in the church. Men alone have caused these evils. Jesus Christ was betrayed, sold, bought, accused, condemned, tormented and crucified only by men. And even more, "Peter his apostle denied him," his other disciples abandoned him; they were women only who accompanied him lovingly to the cross, and even to the tomb; and even the wife of Pilate, though a pagan, labored more to save Jesus than any of the men who believed in him. (I might add here the sentiment of many theologians, that during the Passion of our Saviour, the church only existed in the love and faith of the Virgin Mother.) The objection may be offered, but in vain, that among the animals the males are always more noble and stronger. St. Paul, the great apostle to the Gentiles, shall answer for me: "God has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty." Where is the man more abundantly endowed with gifts of nature than was Adam? and yet he was humbled by a woman. Who was ever stronger than Samson? yet a woman stripped him of his power. Who was ever wiser than Solomon? he was deceived by women. Who was ever more patient than Job? The devil robbed him of all his goods, took away his children, left him sick and covered with ulcers. He could never, however, turn him from his simple faith, or excite in him anger or impatience. But the wife of Job did what the devil had failed to do. She forced him to utter imprecations on his unhappy destiny. And if woman's powers when perverted, as they are by sin, are thus effectual for evil, can we doubt that they were *intended* to be equally great for good? And if I may here reverently take an instance from the life of Christ, I would call to mind how it was permitted to the woman of Canaan to overcome his refusal, with which he tried her faith, in saying to her, "It is not meet to take the *children's* bread and cast it to the dogs." The woman replied, "*Yes, Lord;* yet the dogs eat of the crumbs which fall from their master's table." And Jesus said, "Oh, woman, great is thy faith; be it unto thee even as though will." Who was more devoted to Jesus Christ than St. Peter, the chief of the apostles, the pastor of the church? yet to a woman he first denied our Lord. Not to pursue this point further, we may use as a very evident and convincing proof of the excellence or superiority of the female sex, that the human being most honored and elevated above all others is a woman—the Mother of Christ—while we find that one who seems to us all the most abandoned and criminal is of the male sex—the traitor Judas, who betrayed the Saviour of men, and of whom Jesus said, "It were better he had never been born."

We may here mention a significant peculiarity in the animal kingdom. The eagle, king of all birds, is always female. The Egyptians tell us that the phœnix—that bird so singular in its characteristics—is always female. On the contrary, the serpent, known as the basilisk, whose venom is the most poisonous ever found, is always male; and it would even be impossible that there should be a female in the species. We may also draw strong proofs of the original superior excellence of woman from the fact, that so far as we are taught, all vices were *initiated* by men. Cain, the older son of Adam, opened the gates of hell. He was the first murderer, the first fratricide, the first to despair of the mercy of God. Noah presents the first instance of intoxication. Nimrod was the first tyrant and idolator. The first adulterer mentioned was a man. Man first invented the profane arts and sciences. The sons of Jacob first sold their brother. Pharaoh first committed infanticide. It was man who seemed really to lead the way in the paths of sin; but woman invented all the "liberal arts," and is the promoter, notwithstanding her fall, of virtue and good. For this reason all the sciences and virtues bear feminine names; and it is very remarkable that all parts of the world are known by feminine appellations. Asia derives its name from a nymph called Asie; Europe, from Europa, daughter of Agener; Lybia, from the daughter of Epaphe—she is also called Africa. Finally, if one descend into the enumeration of all the virtues, we shall find that woman holds always the first place as their possessor. Women endowed with the gift of prophecy had always greater inspirations than men. This is an admitted fact, as attested by Lactance, Eusebius and St. Augustin. Mary, the sister of Moses, was a prophetess, and while Jeremiah was in prison God raised up Olda (the wife of Jeremiah's uncle) to prophecy to his people their approaching doom. If we search the Scriptures closely we shall find the constancy of woman in the faith, and in practice of all other virtues to be much more commended than that of man; as in the cases of Judith, Ruth and Esther, who are so highly honored that the church receives books bearing their names. Abraham, even whom the Scriptures called just, on account of his great faith, is, notwithstanding, submitted to the guidance of his wife; for the Lord said to him, "In all that Sarah hath said unto thee, hearken unto her voice." The priest Zacharias did not at once believe the words of the angel, was rebuked and became dumb; but Elizabeth yielded her faith at once, and congratulated the Virgin Mother thus; "Blessed is she that believed, for there shall be a performance of those things which were told her from the Lord." Anna, the prophetess, hearing the testimony of Simeon, recognized the Lord Jesus, and spoke of him to all who were looking for salvation in Israel. But these instances of woman's faith and constancy are too numerous to be cited here. They will occur to all who are familiar with the Sacred Scriptures. Let me speak only of Priscilla, who taught Apollos, Bishop of Corinth, who excelled in the faith. To these might be added multitudes of women who have sacrificed their lives, and have endured martyrdom with patience for the defence of their faith. Among them all let me not pass in silence that woman whose memory will live while the human race exists—that courageous mother who not only saw her seven children suffer before her a cruel martrydom, but exhorted them, encouraged them, and, having put her trust in God, and received strength from him according to her need (as he has promised), then suffered a martyr's death in her own person. Have not women brought disciples to Jesus without number? Theodolinde was the means of conversion to the Lombards; (she was the daughter of the King of Bavaria). Grefille, sister of the Emperor Henry the First, was the instrument of conversion to the Hungarians. The French were converted through Clotilde, daughter of the King of Bourguinons. But those are only true Christians who preserve the faith and live in the practice of good works.

(To be continued.)

THE FRANCHISE THE GUARANTEE OF FREEDOM.

MEMORIAL

Of the "Universal Franchise Association," to the Congress of the United States, asking the Enfranchisement of Women in the District of Columbia.

Prepared and submitted for the Association, by Prof. J K. H Willcox.

SENATORS AND REPRESENTATIVES: By the expiration of local charters the whole subject of the government of this district is now before you. In acting on it your attention is called to many abuses, which you are asked to remedy. At this time it seems proper that all who wish changes made in the government which rules us should lay their propositions before you. We desire to bring to your notice an abuse greater in the number of its victims and deeper in its social effects, than any which you are now urged to remove. A brief review of your past action in like matters will serve to make our meaning clear.

Six years ago there were three thousand slaves in the District of Columbia. Many of these persons, it was declared, did not desire to change their condition; it was said that they were happily related and placed, and they did not ask for freedom. Others, as is known, suffered grievously from a system that was inherently unjust, and which made easy and frequent the most cruel wrongs. They cried to you for help. Others there were who dared not tell their sufferings, but who longed for freedom and blessed the day when it came. Others still had been so stunted and deformed by life-long oppression that they knew not the meaning of freedom, and dreaded more the evils their fancy foreboded than those whose constant pressure had deadened their sense of them.

When it was urged that you should grant the prayer of those who had the power and the courage to address you, it was loudly objected, that they and their free friends who joined in their entreaty spoke only for a few, for a small portion of the whole number of the enslaved: that the great majority did not ask for freedom: that they were, to all appearance, satisfied with their condition, and were part of the family of their masters: that the majority of those who then possessed liberty were opposed to extending it to others: that when the mass

either of the enslaved or of the free population asked a change in the condition of things, it would be time enough to consider it: that the stunted and deformed mental state, which many slaves showed, proved the class to which they belonged unfit for freedom: that they really had all the protection which they needed in the existing laws and the benevolence or self-interest of their masters: that they were better governed and protected then they could possibly govern and protect themselves: that freedom would throw them out of their proper sphere of employment, make them idle and useless: and that liberation would convulse society to its centre.

To all this the petitionerrs replied by detailing the facts already given; and farther answered, that the immunity from wrong which one person enjoyed did not justify nor excuse the oppression of another: that they did not ask that all slaves should be forced to break off their relations with their masters, but that those who wished to be free should be: that the fact that one person did not wish to do an act was no ground for forbidding another, an independent person who did not wish it, to do that thing: that the opinion of those who were interested in continuing an oppression was not the best evidence in its favor: that those whose political or pecuniary fortunes depended on its continuance were not likely to ask a change at any time: that the object of government was to guard the rights of all and each: that the law had not reached its object when the highest only were protected, but when the lowest were; and that the time to consider a wrong was when it was complained of: that the force of impudence could hardly farther go than to urge the consequences of a crime as a cause for its repetition: that the complaints themselves proved, as many of them were not denied, that the enslaved had not proper protection: that if the latter were unfit for freedom they would naturally fall under the control of those who were fit to lead them: that free competition would define the sphere of action for which they were fit, while the struggle for life would keep them at work: that it was not good for any person's rights to depend solely on the good-will of another: that liberation would remove a wide and deep disaffection to the state, and that the fairest government was the safest.

After hearing the arguments on both sides, you decided not to interfere with existing social relations, but to make them free to arrange themselves. You saw that the surest relief for some was liberty for all. While you interposed no obstacle to the legitimate civil action of individuals, you abolished that feature of the laws which forbade certain persons to do certain proper and harmless acts. You left each individual free to decide whether he would use this freedom or not; and you protected him in its exercise.

What was the result? Those whose condition was already good did not try to change it nor to avail themselves of your protection; yet they blessed you for affording them a fresh guarantee of safety. Those who had petitioned you for relief thanked God that he had moved you to grant their prayer, and availed themselves of their new-born freedom to change their condition for the better. Those who had been kept silent under their wrongs now joined in the chorus of thanksgiving, and followed the example of their braver or stronger brethren. Those who had not known and had feared freedom learned its glorious meaning; and the great mass of the freedmen set out rejoicing on a new career of virtue, prosperity, and wisdom. At the magic touch of liberty the stunted and withered soul began to grow afresh, the deformed brain commenced a transformation: the benevolent impulses and the self-interest of masters were re-enforced by wholesome restraints on their passions: beginning with nothing but their labor and their freedom, the liberated people quickly acquired property and education, and won high praise by the general sobriety of their behavior; they showed themselves willing to take up any employment that would yield them an honest living, and found their way into those for which they were fit: and no social convulsion followed these great changes. Society moved on as before, with this difference, that far fewer persons felt any willingness to disturb its workings. No cast iron system forced all arbitrarily into certain relations; each sought his place in the world and found it as best he might. Many, even of those who had felt that their own fortunes were bound up in the continuance of oppression, soon recognized the good that your action had wrought. Wrongs that had before been hidden were now speedily righted. The freed people turned for guidance to those of greater intelligence who had proved themselves their friends, and trustingly followed their advice.

Look now at the evil part of the result. The ignorance which slavery had forced upon the enslaved caused some of them to commit errors and to suffer in changing their condition. Nevertheless, hardly one wished the return of the old state of things. Those who changed were sometimes driven by suffering into crime. The making of municipal regulations and the administration of the laws were in the hands of those who, while they professed obedience to the letter of the new order of things, were bitterly hostile to, and studiously disregarded, its spirit. The only approach to a social convulsion was in their efforts to destroy the effect of your policy of justice. So far as it lay in their power they devised new oppressions to replace the old, and for slavery of the individual substituted serfdom of the class.

Thus you found that civil freedom divorced from political power was freedom only in name. So far as the freed but not enfranchised people were concerned, they lived not under a democratic republic, but under a despotism. They were forced to obey laws which they had no voice in making and no power to alter; they were taxed without being represented: the laws made by their friends were administered by their foes, whom they had no means to remove from office: the political power was concentrated in the hands of an aristocracy based on race, with the untailing results of the political degradation, speedily becoming social also, of the disfranchised class: this class was "virtually represented" by delegates chosen from the several wards and divisions by those who possessed the political franchise and meant to keep the disfranchised down, by delegates chosen without consulting the latter, and directly opposed to their wishes and interests: and by oppression they were stirred to a desperation that only needed despair to become revolution.

Thus the evil which resulted from your first experiment of liberty was the outgrowth of the existing circumstances under which it was made, and of its resulting incompleteness. But its ratio to the evils which your reforms had swept away was so small that your action stood vindicated before the world.

When you saw plainly the state of the case, you were asked to complete the freedom you had given by joining political power with civil liberty. This proposal met with opposition from the same persons, and in the same way, that the former one had done. The same divisions were found in the oppressed class as before. Again appeared those who, perhaps, desired no franchise, those who prayed for it, those who wished but dared not ask it, and those who knew neither its worth nor their own condition. Again you were triumphantly pointed to the comparative smallness of the number of men who asked the franchise; again you were assured that the mass of disfranchised men were contented with their patriarchal relation, and did not desire enfranchisement: again the majority of those already possessing a vote were quoted as opposed to the extension of the power: again you were tauntingly told that when the mass of either oppressed or oppressors urged a change, it would be time for you to trouble yourselves about the matter; again the ignorance and dullness, growing out of oppression, were alleged as reasons for its continuance: again the sufficiency of existing laws, and the identity of the interests of all parts of society, were loudly proclaimed: again the doctrine was put forth that some have a natural right and fitness to rule: again it was solemnly predicted that an increase of freedom would be an increase of licentiousness and laziness: and again the tears of patriots and the prayers of Christians were invoked against the awful anarchy which threatened society when these people should be dragged into participation in politics. Still farther it was urged that those who had no property, no fixed stake in the community, should not have power over those who had: and that those whose ignorance prevented them from forming a just opinion should not have control in public affairs.

Again, the friends of justice explained the divisions among the oppressed: again they replied that they petitioned for the relief of those who needed relief, not for that of those who did not: again they pleaded that the oppression of one was as bad in principle as the oppression of many: again they expressed their willingness that those who did not wish to use their freedom should abstain, but insisted that those who wished to exercise the power to vote should be free to do so: again they protested that one man's indifference should be no bar to another man's action: again they objected to receiving the opinion of the oppressors as conclusive proof: again they reminded you that the government and the law failed in their purpose when they failed to protect the poorest and the weakest: again they said it was not the government's province to decide whether a man should use his power in one or another harmless way: again they exposed the insolent presumption of those who alleged the results of wrong as its excuse: again they claimed that the time to consider a wrong was when complaint was made, and pointed to the undisputed complaints which had been made, to show that the time for consideration had come: again they replied that those who ruled by their very nature needed no brute force to enable them to rule: again they declared that the operation of freedom would define the sphere of each, and keep each busy within it: again they pronounced the good-will of the ruler an imperfect guarantee of justice: and again they declared that the power of every class to enter into politics when it needed protection was a safeguard against anarchy and revolution. Still further, they answered that those who had neither the power of wealth nor the power of knowledge most needed political power to protect them in their efforts to gain what they lacked: that political power would quickly educate its holders: that a disfranchised class was dangerous to the peace of society: and that those who feared evil from the enfranchised would take care that they were instructed.

Again you carefully examined the subject. Again you declined to drag any citizen into an exercise of freedom which he did not desire. Again you made liberty to all the cure for the suffering of some. Again you refused to allow the oppressor to decide the question whether oppression should cease; and submitted the subject to the people fairly, by allowing each individual to decide on his own action. You determined to establish the peace of society by leaving no class under hopeless oppression: and to insure the quickest and cheapest education. While you left every male citizen free to deposit his ballot or not, as he might please, you abolished that feature of the laws which forbade certain citizens to exercise the franchise at all; and you protected in this exercise each man who chose to vote.

What was the result now?

As before, this experiment of freedom, tried where you could yourselves watch its working, yielded rich fruit. Again freedom failed to drag into its wanton or foolish exercise those who needed not or knew not to use their power: of twenty-five thousand voters but fifteenthousand, or but sixty per cent. of the whole number, voted at one time; yet those who did not vote were by no means in the same position as if disfranchised. As before, those who had petitioned you, and those who wished but dare not to do so, returned thanks for their enfranchisement; and they combined their votes to protect themselves and each other. At once they became objects of respect to the politicians who desired to control their power: ordinances were changed, and laws were administered, with a view to conciliate instead of to oppress. At once began a vigorous competition among the politicians, each striving to win the new voter to his own views of public policy. By this free competition every voter became a judge, at whose bar the politician pleaded his cause; and thus began the quickest and most powerful educating process that the world has ever seen. As before, the increase of power received by the enfranchised added to the motives for treating them with kindness and justice. As before, the increase of their freedom increased their ability to better their circumstances, and they won high praise by their sober and intelligent use of their new powers. As before, they accepted cheerfully the part in the new order of things for which they found themselves fit. As before, the threatened social convulsion proved a thunder-cloud of fancy. The government stood firmer than ever, as it was fairer. Many even of the former oppressing class saw the goodness of your justice. All men were now equally protected. The friends of the enfranchised became their trusted guides. The number of voters was more than doubled, and the value of corruptly gained votes was thus greatly lessened. Measures were instituted by the rich to secure the enlightenment of the poor.

What evil is there to set off against all this good?

As before, the ignorance of a few of the enfranchised led them to misuse their power. Scarcely one, however, regretted its possession. As before, the only approach to a social convulsion was in the efforts of some who still held office to destroy the effect of your policy of justice.

Thus you found that civil freedom joined with political power was freedom in fact as in name. You heard and enfranchised the oppressed. You placed them under a democratic republican government instead of a despotism; under one wherein they might take part in framing and correcting the laws which they were called on to obey. You gave them representation to control taxation; you insured cheap and speedy education; you placed the administration of the laws made for their benefit within their own grasp; you abolished the aristocracy of race and widely diffused political power, thus lifting up the degraded and dangerous to the dignity of citizenship; you brushed away the cobweb of "virtual representation"—representation without the consent of, or responsibility to the "virtual" or pretended constituent, substituting real representation in its place; and by open-

ng before them the vista of hope you averted the dangers of despair.

Thus the evil which your second experiment of liberty produced was, like that of the first, the outgrowth of the surrounding conditions. Like that of your first, however, as with all reforms, the evil which it produced was less than that which it swept away.

But it was not complete. It did not remove the abuse to which we seek to draw your attention, and which we wish to discuss in the light of the foregoing accomplished facts.

That abuse is the life-long and, under existing laws, hopeless disfranchisement of twenty-five thousand citizens, many of whom need protection as much as those whom you have already enfranchised, and are not their inferiors in mind, heart, or capacity. Generally, indeed, they are somewhat superior to the lately enfranchised citizens; for a large number have enjoyed the advantages of fine education. Yet, as far as they are concerned, this government is still a despotism. They still are forced to obey laws which they cannot share in shaping, and which they have no direct power to change. They still are taxed without being represented. They still must submit to laws which are administered by officers whom they have neither voice in choosing nor means to remove if unjust. They still depend for security solely on the good-will of those who rule. They still suffer by the concentration of political power in the hands of a voting aristocracy, and the unfailing result of their political degradation, which in the majority of cases has become social and spiritual as well. They still are "virtually represented" by men who are in no sense responsible to their "virtual" constituents, who have never been even "virtually" chosen to represent them, who rarely condescend to consult them, and who often use their votes and influence directly against the wishes and interests of those whom they "virtually" represent. The mass of them live in a condition which combines many of the features of individual slavery and class serfdom.

Among the citizens of whom we speak exist the same divisions as those created by past oppressions. Among them are found those who, nursed in the lap of prosperity, surrounded by the ripest fruits of Christian civilization, and moving in those highest circles of society which are "a law unto themselves," feel no need of fresh power or protection. Would to God that all were placed like these! for then would our task be needless, and your time and thoughts might be spent in pleasanter directions. But below these happy few are found the larger number who are oppressed, who struggle, who resist, who cry to God and to you for help. Lower still are found the vast number whose many and various sufferings crush them into silence; while at the undermost extreme are found those who do not know their condition because use has dulled their perception. A leading journal of the District lately confessed that the oppressions which the citizens for whom we speak suffer, both in courts and out of them, seemed to be without remedy

We propose a remedy. Once more it becomes plain that civil freedom cannot exist apart from political power. Twelve months ago you heard the prayer of the oppressed, and united liberty and its guarantee in the persons of eight thousand colored men. We ask you to follow out your grand policy of justice by uniting them in the persons of three times that number—in those of twenty-five thousand women. Your two experiments of freedom having gloriously succeeded here under your own eyes, we ask you to try one on a grander scale.

Against this plain and equitable proposal is arrayed the opposition which you have twice set aside. Once more you are sneeringly shown that but a small portion of the disfranchised ask enfranchisement. Once more you are urged to believe that the mass of the disfranchised are satisfied with their lot. Once more the majority of those already enfranchised are claimed against the proposed enlargement. Once more the taunt is repeated that when the mass of either enfranchised or disfranchised ask this enlargement it will be time for you to turn your minds on the question. Once more the defects arising from the present condition of things are pleaded to justify the continuance of their cause. Once more you are assured that existing laws, and the bonds of interest and affection, are sufficient to prevent wrongs which you are entreated to consider as the vaporings of morbid fancy. Once more the natural superiority and fitness for rule of those who already possess political power is noisily asserted—by themselves. Once more the growth of vice is predicted to result from the growth of justice. Once more the powers of eloquence are exhausted to paint the fearful effects of the widening of freedom. Once more you are told that those who have no property at stake, or who have not been able to acquire education, should not be allowed to wield political power. Once more, too, is the solemn warning given that if woman is dragged into politics by the opening of the polls to her, her purity and delicacy will fall beneath the shock, and that the family relation, the foundation of society, will give way and whelm virtue and civilization in its fall.

Yet again the friends of freedom are compelled to explain the apparent smallness of their number, and to show that it by no means equals the number of those who desire or would profit by the success of their petition. Yet again we answer that we plead for those who suffer, not for those who rejoice. Yet again we say that it is as bad in principle for one to suffer unjustly as for many. Yet again we answer that we seek not to drag any unwillingly into politics, but that the franchise should be as free to one as to fifty thousand. Nay, more, we deny that the possession of the vote can drag its holders into its use; and in proof of this we point to the fact already noted, that but sixty per cent. of those who now have votes have yet used them at one time. Yet again we deny that the opinion of those who hold power is conclusive as to the propriety or righteousness of breaking up their monopoly. Yet again we reply that those who hold and enjoy this monopoly are not likely to urge its termination. Yet again we claim that evils should be examined when complaint is made. The very existence of this Association is an organized complaint, and this memorial, presented to you by an association which largely consists of women, is proof that the evil of disfranchisement is felt. Yet again we are obliged to remind you that those who are brought up to feel no interest in public affairs are not likely to be distinguished for knowledge of them; and to point out the cruel wrong which is done by those who, having cramped and dwarfed the growing mind, turn to the very weakness and deformity that themselves have wrought, as reason for cutting off their victim from light and air. Yet again we must point you to the records of the courts, to the books of the police, to the experience of the clergyman, the physician, the lawyer, of all who have personally dealt with the subject, for overwhelming testimony to the true worth of law to those whose only security is the good-will of the ruler. Yet again we have to remark that natural rulers and guides need no arbitrary aid to insure their ascendancy, and that this claim would sound better if it did not come from the lips of those for whom it is made. Yet again we must observe that freedom is a cure for social evils. We must remind you that the same prophecies of social disorder were made as to your former experiments, and point to their signal failure as an earnest of the future. We must turn to the wall the gloomy picture which the cobwebbed brains and misused eloquence of conservative artists have prefigured of the sure consequences of the success of our efforts, and place before you a portraiture of daily life, wherein every woman quietly takes the path of labor for which she finds herself fitted, and treads it with peace in her heart and loveliness in her thoughts and acts, because she knows that if trouble shall come, she is free to defend herself against it, and that none dare trample on her in her distress. Yet more must we recall that woman has ennobled every institution to which she has been admitted: that if public affairs have sunk so that she cannot lift them up if she will, civilization is already ruined: that even if a part in politics is degrading, she need not enter it unless she so desire: and that her arbitrary exclusion from all part therein, without her consent and even against her will, is an outrage on her freedom and a degrading tyranny; for it stamps her as unfit even to decide the preliminary question of participation. Yet again we must urge that the law fails in its very end when it does not protect the weakest, and that the law will only be sure to protect the weakest when the weakest has a power over its administration. Yet again we must insist that the government is strongest which rests most on the affections of the people: and that that government takes the widest and firmest hold in which every citizen has a personal share, interest and security. Still further must we answer that those who have neither the power of wealth nor the power of knowledge most need political power to protect them in their efforts to make up their defects; that political power will quickly educate its holder; that a disfranchised class is dangerous to the well-being of society; and that those who fear evil from the enfranchised will see that they are informed.

We ask you therefore to examine this subject with the same care that you have given to lesser ones. We do not ask you to drag any woman into the exercise of political functions. We do ask you to apply the cure of liberty for the whole sex to the suffering of a part. We ask you to reject the opinion of the present holders of political power as a settlement of the question. We ask you to submit the question to the people fairly, by allowing every woman to decide on her own action. While you leave every woman free to deposit, or not to deposit her ballot, as she pleases, we ask you to abolish that feature of existing laws which forbids her to exercise the franchise at all. We ask you to abolish the concentration of power in an aristocracy of sex, as you have abolished it in one of race. If it is urged that women are not required to bear arms, and therefore should not vote, we remark that without their aid the late war would have failed, and that this objection might possibly have weight if only men who bore arms could vote. We ask you to protect in the exercise of her franchise every woman who chooses to use it.

What will be the result, should you grant our prayer?

Yet again freedom will fail to drag into its wanton or foolish exercise those who need or know not to exercise it. Still again those will use it who need its protection, nor will those who do not be in the same position as if disfranchised. Still again will you be blessed for a great act of justice by those who feel their position and joyfully join to guard their rights. Still again will the enfranchised become objects of respect to the politicians who wish to control their votes. Still again will ordinances be changed, and laws administered, with a view to conciliate instead of to oppress them. At once will begin a vigorous competition among the politicians, each of whom will strive to win the new voter to his own views of public policy. By this free competition each of these twenty-five thousand new voters will become a judge, at whose bar the politician will plead his cause; and thus will begin the quickest and most powerful educating process that the world ever saw. Still again the new power of the enfranchised will add to the motives for treating them kindly and justly. Still again the increase of their freedom will enable them to live better in all respects, and they will surprise many by the dignity and wisdom with which they will use their new powers. Still again they will accept cheerfully the part in the new order of things for which they find themselves fit. Still again the threatened social convulsion will prove a vision of the air. The government, fairer than ever, will stand firmer. Still again many even of the present ruling class will see the goodness of your justice. All will be equally protected. Still again the friends of the enfranchised will be their trusted guides. The number of voters will be more than doubled again, and the value of corruptly gained votes will be again greatly lessened.

What evil will there be to set off against all this good?

Still again, the ignorance of a few of the entranchised will lead them to misuse their powers. Scarcely one, however, will regret its possession. Still again those even who need it not, will thank you for a fresh guarantee of safety. Still again the only approach to social disturbance will be by the efforts of some to destroy the effect of your policy of justice.

We ask you then to crown yourselves with yet nobler laurels. We ask you to place the women of this District under a democratic republic instead of a despotism; under one wherein they may take part in framing and correcting the laws which they must obey: we ask you to give them representation to control taxation: we ask you to place the administration of the laws made for their benefit within their own grasp: we ask you to abolish the aristocracy of sex, as you have abolished that of race: and widely to diffuse political power, and thus to lift up the degraded and dangerous to the dignity of citizenship: we ask you to brush away the cobweb of "virtual representation"—representation without consent of, or responsibility to the "virtual" or pretended constituent—and to substitute real representation therefor. We ask you to establish the welfare of society by leaving no class under hopeless oppression, and to insure the quickest and cheapest education. We ask you to open before every woman the vista of hope, and thus to avert from her the dangers of despair.

Thus the evil which your third experiment of freedom shall produce will be, still again, the outgrowth of surrounding conditions. Yet again, however, your reform, like all reforms, will produce less evils than those which it sweeps away. As it will make freedom more complete, it will be more successful; and more than ever will your action stand vindicated before the world.

We do not ask of you unseemly haste, nor object to due deliberation; but we would remind you, that when an evil cause is working to produce distress, each day of its continuance is just so much more woe.

JOSEPHINE S. GRIFFING,
GEORGE B. VASHON,
LYDIA S. HALL
AUGUSTUS F. BOYLE,
ANN M. BOYLE,
J. H. CRANE,
BELVA McNALL LOCKWOOD,
JOHN MAYHEW,
ANGELINE S. HALL,
GEORGE F. NEEDHAM,
MARY T. CORNER,
E. D. E. N. SOUTHWORTH,
A. B. OLIN,
MARY OLIN,
JOHN R. EVANS,
ANNIE DENTON CRIDGE,
CHARLES ROESER,
JULIA ARCHIBALD,
DANIEL BREED,
JOSEPHINE L. SLADE,
GEORGE T. DOWNING,
J. K. H. WILLCOX,
Committee.

LETTER FROM GEO. FRANCIS TRAIN.

"THE REVOLUTION" AT THE DEMOCRATIC CONVENTION.—WOMEN ON THE TAX LIST.—THE HISTORY OF THE WOMEN OF THE WAR.—LORD JEFFRIES SENDS MR. TRAIN BACK TO PRISON.

DUBLIN, FOUR COURTS' MARSHALSEA, July 22, 1868.

DEAR "REVOLUTION": Only scissorings to-day, and this is my only letter this mail.

LORD JEFFRIES REFUSES TO RELEASE MR. TRAIN.

Dublin Express, July 21.

THE EBBW VALE CO. *v.* GEORGE FRANCIS TRAIN.—The following are the grounds, as detailed in the affidavits, upon which the application to liberate Mr. Train was made by Mr. Palles, Q.C., on the last chamber day: The affidavit of the defendant states that he was arrested on the 3d March last on a Judge's fiat for £895 15*s.* 7*d.* debt, and £10 costs, obtained on the affidavit of Joseph Robinson, in the cause of Abraham Darley, William Tothill, Henry Dickinson, Thomas Browne, and Joseph Robinson, lately trading as the Ebbw Vale Company, plaintiffs; George Francis Train, defendant; but that the execution issued pursuant to the fiat was not by the plaintiffs as a firm entitled in the affidavit and summons and plaint, but by Abraham Darley, William Tothill, Henry Dickinson, Thomas Browne, and Joseph Robinson. That on the 30th March last defendant filed his petition in insolvency, and therein set forth the fiat debt for which he had been arrested, and that the plaintiffs came in and proved as creditors for the amount of the fiat; and on the 23d June the petition was adjudicated on by Judge Miller, who adjourned it *sine die*. That on the 2d July instant, the plaintiffs as described in the summons and plaint, placed a detainer on the defendant for £911 1*s.* 8*d.*; and the Marshal then gave the defendant a certificate that he held him in custody for the amount of both the committal and detainer, amounting to £1,816 17*s.* 3*d.*, and refused the defendant's demand to leave the prison. But on the evening of the 3d July the defendant received a letter from the Marshal stating that he was directed by the plaintiff's attorney to release him on paying the amount of the *ca. sa.* for which alone he then remained in custody. And the affidavit further stated that since the plaintiff's marked judgment the defendant discovered that the plaintiffs were made bankrupts before the commencement of their action, and that the debt was therefore legally vested in the assignees of the bankrupts, and not due to the plaintiffs.

Counsel contended that the defendant should be discharged, on the grounds that he was illegally arrested by parties, not the plaintiffs described in the summons and plaint as a firm, but by four persons named in the fiat, and was held in custody for the aggregate amount of fiat and judgment, and that the release from custody under the fiat rendered the detainer on the foot of the judgment nugatory; and also on the ground that the plaintiffs, having proved as creditors in the insolvent matter, which was adjudicated on, were thereby prevented from further proceedings against the defendant. As we have already stated, the application was opposed by Mr. Martin on behalf of the plaintiffs, and refused by Judge Keogh.

The Castle send police force with me to Cork. Afraid of rescue. Governor Gordon with me and two turnkeys. *Look out for music by the band.* This is the order.

MR. TRAIN HABEAS CORPUSED TO CORK.

Dublin Freeman's Journal, July 22.

Mr. Justice O'Brien sat yesterday in chamber, and heard motions for the three law courts.

MR. TRAIN'S LECTURES.

DILLON *v.* TOOKER.—Mr. O'Riordan, on behalf of plaintiff, moved for a writ of *habeas corpus ad testificandum*, directed to the Marshal of the Four Courts Marshalsea, in whose custody Mr. Train, one of the plaintiff's witnesses now was. The action was brought for an alleged breach of contract, the defendant having let the Protestant Hall for the purpose of having public lectures delivered in it, and having afterwards refused to fulfil the contract. The plaintiff now sought for the writ of *habeas corpus* in order that he might have the attendance of Mr. Train as a witness on the trial at the Cork assizes. The motion was granted.

LET THOSE LAUGH WHO WIN.

No wonder the democrats laughed at *seeing the radicals shown up so,*

N. Y. Correspondence of the London Standard.

Wanting something better to do, we listen to the address of the Woman Suffrage Association. The democrats are told that as negroes have been enfranchised, equal privileges must be extended to women; they are asked to remember that their party has been always the champion of unrestricted suffrage; they are advised to recognize a movement that "must inevitable succeed," and they are threatened with defeat in the coming election as the penalty of blindness to the "New idea." Susan B. Anthony, who drew up the address, and E. Cady Stanton, one of the signers, sit on the right there, as "delegates." They are treated with extraordinary politeness; veteran politicians dangle about them as though they were the fairest and youngest of Eve's daughters. They use their fans incessantly, criticize with sharpness the proceedings and the actors, look rather uncomfortable, are much stared at by delegates and reporters, and derided openly by the rude vulgar in the galleries. Their address is received with screams of laughter; their faces, normally not of lilly whiteness, flame like peonies, and in a little time they retire with some precipitation to the refuge of "THE REVOLUTION" office, where doubtless they are at this moment preparing lightnings to scorch the cajoling, unbelieving democracy. We have two sessions to-day; but as the committee of platform does not report we adjourn until to-morrow.

ANOTHER WOMAN PASSES THE RUBICON.

Dr. Mary Walker of the United States astonished us in the spring by walking our hospitals in knickerbockers. We have eclipsed her this week by a home-growth, which can be erudite, and yet not abdicate the petticoat of her sex. Mademoiselle Emma Chenu, bachelor of sciences, has just passed for the licentiate in mathematical sciences—an honor only to be attained through a rigorous ordeal in the differential calculus, trigonometry, astronomy, and sundry other ometries, ologies, and isms, unknown to the deponent. Honor to Miss Chenu, and peace to the happy man who will get her—not me, I hope. A wife who can knit a blue stocking, and is not above doing it, is more to the taste of a literary gentleman than a blue-stocking who can skip over the *Pons Asinorum*, and manipulate a table of logarithms.—*London Paper.*

START THE CLUBS OF "THE REVOLUTION."

Sorosises are the order of the day in England. Here is another Woman's Club.

PROPOSED CLUB FOR WOMEN.—A meeting was held yesterday afternoon at the School of Art, Newman street, Oxford street, for the purpose of promoting the establishment of a club for women. Mr. Hodgson Pratt occupied the chair, and there was a large number of ladies present. Letters approving the object of the meeting were read from Miss Smedley (Tenby), Mrs. Coleridge, Mrs. P. A. Taylor, Miss Becker (Manchester), Mr. Ruskin, etc. The chairman explained the objects of the club, of which Mrs. Heatherly, School of Art, was the originator. It was proposed to establish a club for those young women who are employed in London, and who have no relatives or friends to whose houses they can resort on Sundays, or during the leisure of week-day evenings. At the club, or clubs, young women should be free from all interference, but the management should be such as to secure the members from evil influences. While there should be perfect independence, opportunites should at the same time be afforded for the cultivation of elevating pursuits and a refined taste. At the clubs women would find refreshments at a moderate price, means of rest, of writing, reading, and society. Many establishments require their young women to leave on Sundays, in order to save the Sunday meal, and for those the club would be invaluable. After a good deal of discussion, two resolutions were passed, as follows: 1st. "That it is desirable that an institution should be established for women which should provide them with the advantages generally found in working men's clubs—such as the means of recreation, society, and mental improvement." 2d. "That a provisional committee be appointed to inquire into the best mode of carrying out the foregoing objects, and to report to a future meeting." A subscription list was then opened, and the meeting adjourned.—*London Telegraph.*

LILLY MAXWELL HAS SET ALL THE WOMEN TAX-PAYERS TO THINKING.

FEMALE FRANCHISE.—*To the Editor of the Star:*—SIR: In the list just published of the "persons entitled to vote in the election of knights of the shire from the county of Middlesex, in respect of the occupation as owner or tenant of lands or tenements within the parish of Hillingdon of the rateable value of £12 or upwards," there are the names of not less than fifty-six women.

In a similar list published for Uxbridge, which joins Hillingdon, there does not appear the name of one woman. It would very much interest many of the electors in this part of the country, and doubtless elsewhere, if some competent authority would inform them whether the overseers of a parish are at liberty to insert or omit at pleasure the names of females among the list of voters. Your obedient servant,

A MIDDLESEX ELECTOR.

Uxbridge, July 18.

WALK UP TO THE BALLOT-BOX, LADIES.

The women of America, I believe, under the Constitution, have a right to vote. Why don't you try it in November.

WOMAN'S SUFFRAGE.—The overseers of the township of Conside and Knitsley, West Durham, having resolved to put on the parliamentary registry all women possessing the necessary qualifications, have prepared their list in conformity to such resolution. The overseers of Marsden, in Lancashire, have agreed to place duly qualified women on the list of voters.—*London Standard.*

HAVE NOT WOMEN THE SAME RIGHT TO HAVE PARAMOURS THAT MEN HAVE TO KEEP MISTRESSES?

When women are emancipated, men will be more moral. As these social questions are more and more discussed, society will be organized on a sounder basis. Polygandry, as practiced in the Himalayahs, is no more than Polygamy, as practiced in Utah. The woman has as divine a right to her paramour as the man to have a mistress. But women, better than men, scorn the ignoble habits of their slave-owners. They consent still to wear the chains, but, more virtuous, they refuse to adopt the vices of men. If a husband is bad, what right has he to find fault with his wife? When men choose wives on an affinity of intellect instead of passion, a better crop of children will be gathered in the fall.

WHY DON'T THE WOMEN OF "THE REVOLUTION" SKETCH THE HISTORY OF THE UNION WOMEN OF THE WAR?

Why not open up this field? Their noble action was an epic poem. Their wonderful energy preserved thousands of lives. Their constant vigil is the dream of many a soldier saved. Ask Mrs. Geo. T. M. Davis to write you the history of the noble army of Union nurses during the war of the Revolution.

GEORGE FRANCIS TRAIN.

A NEW PARTY.

CARDINGTON, Monroe Co., Ohio.

Editors of the Revolution:

WITH pleasure I have just read in your issue of the 29th July a notice of an incipient movement in the direction of getting up a Convention for the nomination of independent candidates for President and Vice-President. I hope the movement will be pushed on to a successful issue. Your journal is taking the lead in the right direction. It is the only journal that approximates the demands, the spirit of the times. I trust it will improve this propitious hour to strike effectually for universal freedom, by aiding to evolve a third party upon a platform that will meet the demands of the times.

Had the Convention at Tammany Hall taken a step or two in advance of the republican platform, and nominated Mr. Chase for the Presidency, I have but little doubt that he would have been elected next fall. The rights of woman, of labor, and of everything sacred to humanity, are struggling for an utterance. It seems to me that now is the time to agitate the question in that direction, and hoist the banner with WOMAN inscribed upon its waving folds.

Mr. Chase, at the head of such a party, with such a platform as your Central Committee recommends, might be elected, and demolish existing party conservatism like a whirlwind.

Very respectfully, T. M. EWING.

A LONDON publisher is getting out some of Lola Montes's letters.

The Revolution.

ELIZABETH CADY STANTON, PARKER PILLSBURY, } Editors.

SUSAN B. ANTHONY, Proprietor.

NEW YORK, AUGUST 13, 1868.

CAUTION.—In remitting money through the Post Office to "THE REVOLUTION," the only safe way is by Registered Letter or Post Office Money Order. This suggestion cannot be observed too strictly.

THE WORK TO BE DONE.

IN the last "REVOLUTION," we called attention to the important business of the coming campaign. One important measure will be to petition Congress for extension of suffrage to woman in the District of Columbia, where it has entire jurisdiction. That point secured, the whole country soon follows. There Emancipation of the slaves was first proclaimed. There, suffrage and citizenship were returned by Congress to the colored man. There, too, most appropriately, should the same boon be extended to woman. It is her right as a moral and intelligent being, and only by usurpation and tyranny has she ever been deprived of it. It is her legal and constitutional right, as a loyal, patriotic, tax-paying, law-abiding member of the body politic. And all this a large number of both houses of Congress believe and admit. So, too, do other high officials at the national capital. Why, then, shall that sacred, invaluable, inseparable right to American citizenship be longer withheld? Let our earnest persistent demand of the next session of Congress be assurance that it must no longer be tyranically kept from her.

We suggested week before last, that a committee of one, two, or more, should be constituted in every city ward, town and village, where practicable, to lead off in the work. Petitions in the form given below, or better, should be in the hands of the committees to be presented, if possible, to every person of mature age in such localities. We can paper over the whole District with our signatures, and it would be a handwriting on the wall more potent than shook the stubborn knees of the king of Babylon.

Contributions in money will also, as usual, be required, and for the same important, inevitable purposes. To print petitions in thousands and tracts by millions, to support agents to lecture, and to scatter petitions and publications will be but a part of the demand. Our work is Herculean in magnitude, sublime in importance as human destiny. Who, then, will come up to our help? Rather, who that loves liberty will not come? Now, emphatically, is our day and hour.

The following is submitted as a Form of Petition:

To the Senate and House of Representatives of the United States.

The undersigned inhabitants of the State of ——, respectfully petition that in the next revision of the laws of the District of Columbia, you will extend to woman the right of Suffrage equally with man.

Let men and women sign in separate columns, and as fast as petitions are filled up, they should be sent to Mrs. Josephine S. Griffing, 394 North Capitol Street, Washington, D. C.

To some, these announcements may seem premature, as Congress will not, probably, meet for several months yet. But we deem it of the highest importance that there should be an early waking to the work in hand. The political parties are setting us an example, both of promptitude and zeal. Let not the children of this world be ever wiser than the children of light. The Central Committee in New York, 37 Park Row, Mrs. Abby H. Gibbons, Mrs. Horace Greeley, Mrs. Stanton, and Miss Anthony, will be most happy to communicate with any local committee, of one or more, in any locality in the country, to answer any questions, or render any assistance in their power. The columns of "THE REVOLUTION," the organ of the committee, will be open to any well considered presentations pertaining to the subject, to the extent of their limits. In the language of the invincible William Lloyd Garrison, at the opening of his ever memorable career, "WE WILL NOT RETREAT, WE WILL NOT EQUIVOCATE. WE WILL NOT BUDGE A SINGLE INCH; AND WE WILL BE HEARD!"

P. P.

THE CONSTITUTIONAL AMENDMENT.

THE ratification of the fourteenth article of Constitutional Amendments by the requisite number of states, is believed by many to have settled the question of suffrage for a long time, if not for all time. There are, however, various opinions held by persons of the same political faith as to what the amendment means, and how far it provides for restricting the right, or whether it can be restricted at all. The New York *Herald* ventures the declaration that the word *male* inserted three times in one short section, removes forever the ballot from the hand of woman. Woman was not deprived of suffrage by the amendment, because she was never supposed to possess it under the Federal Constitution. Nor is she thereby prevented from acquiring the right by agitation, discussion, petition and all the instrumentalities by which Revolutions are wrought. She was demanding it before; she can demand it still. So much, therefore of *Herald* wisdom goes for nothing.

The history of that amendment should not be forgotten. It was conceived in sin in the first place, and shaped in iniquity; and its fruits will be only evil, and that continually. At the opening of the session of Congress in 1865, there seemed brave determination to establish the new South, at least on the basis of impartial male suffrage, if no higher. Before the close of the first week, Senator Sumner had thirteen distinct measures by bills or resolutions before the Senate, every one of them, directly or indirectly, recognizing the civil and political equality of the white and colored races. Before the end of the first month, old Mr. Stevens had denounced the Dred Scott decision of "a white man's government," as only he could denounce it; declaring, with terrific earnestness, that it "had already damned the soul of its author to everlasting fame, and he feared to everlasting fire!" Mr. Sumner, too, poured upon it all the vials of his more than apocalyptic wrath. But the spring grass was not green, before both those valiant champions of the black man's rights were advocating what was blasphemously called a Constitutional *Amendment* that restores to the rebel states the right to disfranchise every colored man, provided they will pay a stipulated price. And no very high price it will be found after all. The two first sections of the amendment read thus:

ARTICLE XIV.—SEC. 14. All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.

SEC. 2. Representatives shall be apportioned among the several states according to their respective numbers, counting the whole number of persons in each state, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for the President and Vice-President of the United States, Representatives in Congress, the executive and judicial officers of a state, or the members of the Legislature thereof, is denied to any of the male inhabitants of such state, being twenty-one years of age, and citizens of the United States, or in any way abridged, except for participation in rebellion or other crime, the basis of representation shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such state.

The first of these sections was in the Constitution before. And it stood as both declaration and defence of the right of citizenship. But the second denies, nullifies the right absolutely. The first declares unequivocally first, who are citizens of the United States, and secondly, that "no state shall make or enforce any law which shall abridge the privileges or immunities of *citizens* of the United States." But the right of representation by suffrage is the primal, final, fundamental, distinctive right of American citizenship, and a denial, or abridgment of that right, constitutes that very crime. Nothing else could constitute it. But the second section provides for the commission of that crime, and every colored voter may yet be robbed constitutionally of his constitutional right of suffrage! First, it is positively declared a certain thing shall not be done. Then it provides how the thing may be done with equal positiveness. It is as though a law said thou shalt not steal, and then section second provided how theft may be lawfully perpetrated, by day or night. But there is even a more atrocious anomaly still. The Amendment provides that a state may disfranchise a portion of its citizens, and then the Federal government may complete the outrage by depriving them of right of representation in Congress. The severest part of the penalty is to be inflicted on the victim, not on the perpetrator of the crime. As if a law should read, no man shall steal horses; but if he do steal horses, the man from whom he stole them shall not be permitted to keep horses any longer. But the thief may continue to steal as before. No banker shall forge the name of another banker; but if one does so forge, he may continue in business, may even continue his forgeries, may extend them to every banking-house in the city, but the houses that suffer by him shall not be permitted any longer to issue, even lawful paper, nor any paper. Brigham Young shall have only one wife; but if he proceed to marry more than one, or ten, or twenty then all the women of the world shall be at his disposal; shall no longer be protected in person or purity.

It should be remembered, too, that amending the Constitution was not the thing sought, at the outset, but how to restore the government broken in pieces by treason and rebellion, with the least possible offence to traitors and rebels.

By all the laws of justice and right, as men generally reason, and always legislate, traitors and rebels deserve death. But this proposal was made to them at first as a conciliation. At the expense, too, of the rights of all the colored people of the south was it made. They, too, were our friends, not our foes. But they were not consulted. They were not asked, "Will you consent, for the sake of our (not your) peace and friendship with your old masters, to be deprived of your rights of suffrage and citizenship, and to live as serfs and vassals to the tyrants who have robbed you in all your generations for two hundred years?" We didn't ask them that. We didn't ask them anything. Why should we? To this hour a black man is virtually treated as though he had no rights which a white man or white man's government is bound to respect. This very Constitutional amendment so treats him. We have never submitted this amendment intelligently to the colored men of the south. We dare not do it, they understanding fully and truly what it means. We did not consult the slaves on the war. We *drafted* them to fight and die for a government and Union that had enslaved them from its beginning! When all other resources failed, we welded them into black thunderbolts, hurled them as any bombshells at the head of the rebellion, and the rebellion went down before them. Then we sat down and took counsel of the rebels how we could together rob this unfortunate race still farther, the states denying them suffrage, and the Federal government robbing them of right of representation in Congress and baptizing the diabolical transaction as an Amendment to the Constitution! And now a proclamation has gone forth that the amendment is ratified, and is a part of the fundamental law of the land. And the New York *Tribune* already warns the colored people that they may soon be disfranchised under the Amendment, or in spite of the Amendment, should the democratic party again come into power. Robbing the proscribed class of right of suffrage in Connecticut or Ohio does not reduce the number of Senators from those states, will not reduce it from any state. The southern states may deprive all the colored people of the ballot, and their power in the Senate will not be affected to-day. And that power alone through the whole *reign* of Clay and Calhoun was omnipotence itself, regardless of the lower House, even against the men of their generation. How much more then against the unvertebrated beings so many members are to-day!

Before the Constitution was thus *amended*, it disfranchised nobody. Colored men, not slaves, voted in most of the states at the time of its adoption, and long afterwards. In New Jersey, colored men, and women, irrespective of color, voted at the beginning of the present century. Colored men were not deprived of suffrage in Connecticut until 1817.

Free colored men made the slaves unhappy and discontented, and so they were degraded to serfs and made as miserable in freedom as possible. Even the slaves were taught to despise them. The Colonization scheme was a conspiracy against the free colored people to banish them out of the country. One of its chosen champions said in a public address or report, "they (the free colored people) are vipers sucking our blood; we will hurl them from us." The spirit of slavery pervaded the north and proscribed color everywhere. It erected negro conveyances, negro schools, negro pews, negro nooks in graveyards, and fancied negro kitchens and quarters in the kingdom of heaven. Negroes were nuisances everywhere excepting in a condition of degradation. There they were a pride, an honor, an ornament. As slaves or servants, everybody possessed them who could. In freedom, they were too offensive for endurance by white, delicate, exquisite olfactories. Not so, however, in slavery. That Bethesda cleansed from all the leprosy and plague of color. There all their offence, though rank, smelling to heaven, ceased. They could be cooks, bakers, barbers, body servants, wet nurses, yea and mistresses, too, hugged in the embrace of the most fastidious Beau Brummels who ever sported a rattan, or swung a cartwhip over a negro's back, or sold the children of his own blood in the shambles like calves of the stall!

And now behold the result. Despised, degraded, imbruted, the negro yet ranks politically, even in Connecticut, with the Sigourneys, the Catharine Beechers, the Harriet Beecher Stowes, and all the many eminent women that state ever boasted. It is "women and niggers" wherever we go. When we began to ask suffrage for the colored man, the first spontaneous gush that met us from throat of stable boy, street corner rough and rowdy, pot-house politician and ghostly pulpit alike was, "Why don't you let women vote?" Would you let women vote?" "The next thing you will be asking that women vote!" refining at length and stereotyping into the *elegant* compound, "So then, you would have women and niggers vote?" And a republican Congress, to win the forfeited favor and friendship of tyrants, traitors and rebels, clinched this diabolical logic by inserting the word *male* in that very amendment to the Constitution under which the white men of the south hope and confidently expect to degrade and disfranchise their colored citizens forever more. And thus southern slaveholders and northern republicans answer together, NO, SO HELP US GOD, WE WILL NOT LET "WOMEN AND NIGGERS VOTE!"

P. P.

A MODEL WOMAN.

THE following from the pen of the Rev. H. L. Wayland should not be a mere fancy sketch, but the reality with every born woman. He knows one such he tells us. Let that one stand the prophecy of all women in the future. We do not expect much of humanity, and so do not realize much in man or woman. "According to your faith be it unto you," is one of the truest and sublimest utterances in human language, and one of the most important. And the principle runs through all human action and aspiration. We expect nothing, we aim at nothing. we arrive at nothing, is true of an awful proportion of the human race. The Hot Wells of Bath, England, have brought multitudes there to die as well as to be cured during the centuries, and the Old Abbey church is filled with mural and other monuments of the departed, but scarcely a name known to fame appears among them all. And a satirist there has left this tracing to be read as his estimate of them:

> "These walls adorned with monument and bust,
> Show how Bath's waters serve to lay the dust."

Over how many cemetery gates might not the substance of this be placed? And the satire will be just until loftier ideas of human possibility and perfection are entertained.

Men sometimes say of a caged lion, if he only knew his strength, how soon he would be free! So of the man, if he only knew his power, his possibilities, how quickly he would burst the second death cerements that now hold him, and leap to loftier life and action? Who shall speak the new word of life to stir the stagnant souls of these unburied dead, that make our nation and the world of man so like the vision of the Hebrew prophet: a valley of dry bones! Who shall cry with his fervor and his faith too, "Come from the four winds, O breath, and breathe upon these slain, that they may live!"

But our readers shall not lose Mr. Wayland in these musings of our own. It should be impressed on the mind and heart of universal humanity that the rare models like this described below, and all the sublimest attainments ever yet reached by saint or sage, are but the beginning, not the end, of what every mortal man and woman will one day reach in the earthly life, not the heavenly, where it doth not yet appear, even in a few models, what we shall be.

Mr. Wayland says, "I know one lady (I use the singular number not unadvisedly), and she is not compelled by her circumstances, who makes housekeeping an art, who studies chemistry and physiology, that she may adapt her table to the comfort and health of her family; who is the mistress of her servants, and not their unpaid dependent; who knows when the work of the house is done, and if it is not done is able to show the servants the reason of their failure; and with all this, she is not a drudge, with a soul confined to pots and pans, but a sensible, pleasing and truly religious woman, who, while enhancing the happiness of her family and doubling the income of her husband, alike by reducing his expenses and freeing his mind from vexing cares, yet is also reading the best books, is serving God, and dispensing charity to man. One such woman I know; pray how many do you know?"

P. P.

THE SITUATION.

THERE is every indication that the whole South, if not the whole nation, will be under Martial Law within three months. The papers of both parties agree that Tennessee is in worse condition, if possible, than at any time during the rebellion. South Carolina is not much, if any better, and Louisiana and Texas are absolutely in a state of war. The new Governor of Louisiana has appealed to the Federal government for troops to preserve order, and gives most frightful reasons why his demand should be promptly met. His account shows that in many places there is no protection in the courts men are shot down on the roads and at home and no steps are taken to punish the offenders. The Judge of the Twelfth Judicial District refuses to go to the parish of Franklin, unless a force is sent to protect him. The Sheriff of the same parish, a democrat, has resigned his office, confessing his inability to make arrests. The houses of prominent Union men in the parish of Caddo are beset by desperadoes, their lives have been saved only by armed men who volunteered to guard them. Men, women and children, have recently been murdered in the parish of St. Landry by bands of men who remain unmolested. One hundred and fifty have been murdered in Louisiana in the last six weeks.

A secret organization has been started for the purpose of keeping down colored men. There are military branches of this secret organization in the City of New Orleans. The members drill openly in the streets at night, or in public halls. The mob which threatened the Legislature some weeks since was prevented from repeating the

riots of 1866 by the presence of United States troops. It was the intention of this organization to assassinate the Lieutenant-Governor and the Speaker of the House of Representatives.

Gov. Warmouth says, in conclusion, that he believes a bloody revolution is meditated. He asks for two regiments of cavalry, a regiment of infantry, and a battery of artillery, to enable him to repress violence, arrest criminals, and protect the officers of the law.

IMPRISONMENT OF MR. TRAIN.

Some of the English and Irish newspapers have very long accounts of the reasons for the long imprisonment of Mr. Train. An excerpt or two from one of his own letters in the London *Cosmopolitan* throws sunshine on much of the Train question. The Ebbw Vale Iron Company are plaintiff in a little pretended suit for tramway rails. Train commences his letter thus:

THE AXLE AND THE WHEEL.

FOUR COURTS MARSHALSEA,
Dublin, July 10, 1868.

DEAR COSMOPOLITAN: The Ebbw Vale Company, the London *Times*, Heywood, Kennards & Co., and the Bank of England were the axle on which we turned this gigantic Twenty Million Sterling wheel of credit. *Twenty millions*, and yet they have dared to arrest me for *five hundred pounds*, an alleged Tramway debt, ten years old, every shilling of which I hereby solemnly swear I paid to James McHenry, as I wrote John G. Elsey, in 1864; and in these articles will produce the original agreement signed by McHenry with Thomas C. Durant, the Pacific Railroad King, who was arrested with me at Cork in January last.

The "twenty millions" referred to were negotiated by Train, as he shows, for constructing the Atlantic and Great Western Railroad. Further down he says:

I omitted to mention in the above list of correspondents the name of James McHenry, from whom I have one hundred and fifty letters regarding this negotiation, who swore an affidavit that I had not paid him the Ebbw Vale claim; *but he did not swear that my wife had not paid him*, or, in other words, that he deducted £710 from the £15,600 paid over to her in New York, when the Sir Morton Peto Excursion was organized at an expense of fifty thousand dollars, in order to put "*The Debentures*" on the London Stock Exchange. Let me give an extract or two from my private letters. I was arrested in Dublin on a *fiat* purely illegal, as will be shown when I bring my claim for damages, and this extract from Mrs. Train's letter, written at once in New York, tells the whole truth:

138½ MADISON AVENUE,
New York, March 6.

* * * The cable telegram announces your arrest the previous evening at Dublin for debt, and from what Dr. Durant says, who arrived in the Russia yesterday, it may possibly be in connection with the old tramway claims, paid or agreed to be paid by Mr. McHenry, who charged me cash with all of them, and it was *deducted from the amount due me in settlement with my father*. I think it is a great outrage that, after paying Mr. McHenry to settle all your debts, that you are called upon to pay them over a second time. It has made me downright sick, and my mental suffering on your account is more than I can bear * * *

EXTRACT OF A LETTER FROM THOMAS C. DURANT, VICE-PRESIDENT AND GENERAL MANAGER OF THE UNION PACIFIC RAILROAD, WHO MADE THE AGREEMENT WITH M'HENRY, WHEN THE MONEY WAS DEDUCTED FROM MRS. TRAIN'S ACCOUNT.

APRIL 7, 1867.

DEAR TRAIN: I learn nothing in regard to your arrest, except that it was for the claim of the Ebbw Vale Co., which Mr. McHenry agreed to pay * * *

Should you require more pocket money this letter is authority for you to draw with C. Crane for one hundred pounds, which Mr. Eastman, the American Consul, will cash for you. Yours truly, J. C. DURANT,

GEORGE FRANCIS TRAIN, Dublin,

EXTRACT OF ANOTHER LETTER FROM MY WIFE.

NEWPORT, R. I., June 30.

* * * Doctor Durant goes West this week to be absent until the middle of August. They are making wonderful progress with the Pacific road, although not as rapid as the Vice-president desires. I saw by the Cable Telegram of Wednesday that you had been rearrested in London, but I presume now that Mr. McHenry is there, you will be able to compel his testimony, and I do not think *he dares to perjure himself*, and that you will be at once released.

MORAL—NEVER BURN A RECEIPT.—Facts are terrible arguments—this is only introductory. Next week look out for some original documents. As you stopped an exposure last year (and held the power of moving up and down the debentures, ten per cent. at my request), it is due to you that I place you right on the question of financial honor. GEORGE FRANCIS TRAIN.

We have ventured to condense the foregoing statements and documents from a very long and lucid letter on the subject of the imprisonment, though it may subject us to the cry again of TOO MUCH TRAIN from parties who say they do not take "THE REVOLUTION" but some how (we are glad to say), seem to be quite familiar with its contents.

HINTS TO HUSBANDS.

Somebody sends us the Auburn *Morning News* with request that the following be copied. We comply cheerfully with the reasonable request, venturing a slight change in one particular, which, no doubt, the *News* will readily forgive, inasmuch as it greatly mends the article without damaging in any way its author:

1. Let every husband be persuaded that there are two ways of governing a family; the first is by expression of that will that belongs to force; the second, by the power of mildness, to which even strength will yield. When a husband accustoms himself to say *I will*, he loses his empire.

2. Avoid unnecessarily contradicting your wife. When we smell at a rose, it is to imbibe the sweetness of its odor; we likewise look for anything that is amiable in man. Whoever is often contradicted feels an insensible aversion for the person who contradicts.

3. Never take upon yourself to be a censor upon your wife's morals, nor read lectures to her, except affectionately. Let your preaching be a good example, and practice virtue yourself, to make her in love with it.

4. Command her attention by being always attentive to her; never exact anything from her that you would not be willing she should require from you; appear always flattered by the little she does for you, which will excite her to kind offices.

5. All women are vain; in some their vanity is insufferable. Never wound this vanity, not even in the most trifling instance. A husband may have more sense than his wife, but he should never seem to know it.

6. When a woman gives wrong counsel, never make her feel that she has done so, but lead her on by degrees to what is rational, with mildness and gentleness; when she is convinced, leave her all the merit of having found out what was just and reasonable.

7. When a wife is out of temper behave obligingly to her; if she is unkind, never retort or find fault with her, with a view to humble her.

8. Choose well your male friends; have but few, and be cautious of following their advice in all matters, particularly if inimical to the foregoing instructions.

9. Cherish neatness without luxury, and pleasure without excess; dress with taste, and particularly with modesty. Such things may appear trifling, but they are of more importance than imagined.

10. Never be curious unnecessarily to pry into your wife's concerns, but obtain her confidence by that which, at all times, you repose in her. Always preserve order and economy; avoid being out of temper, and be careful never to scold. By this means she will find her own house more pleasant than any other.

11. Seem always to obtain information from her, especially before company, though you may pass yourself for a simpleton. Never forget that a husband owes his importance to that of his wife; if he degrades her he injures himself. Leave her entirely mistress of her action, to go and come whenever she thinks fit. A husband ought to make his company so amiable to his wife, that she will not be inclined to seek any other; then she will not look for pleasure abroad, if he does not partake of it with her.

POLITICS A DUTY.—The *Liberal Christian* had a good article last week on the duty of acting in the government for its elevation and purification. The course of argument led to the question of woman's right of suffrage, on which the editor spoke thus wisely and well:

And for this reason more than any other have we advocated female suffrage. We have never cared to discuss the abstract right of the question. We are not sure that women would vote any more wisely than men. They are as subject to prejudice, and as easily blinded by passion, and as often misled by sophistries and caught up in a whirl of fanaticism as their brothers are. But politics is an education. It is the most powerful, practical educator the world has. And women terribly need the new practical interests, the enthusiasm for public measures and movements, the great themes for thought, the widened landscape, the national consciousness it alone would give—needs these more than any language can tell, to brush away the whole cobweb of pettinesses in which she is now entangled and enslaved, and lift her to her proper pedestal of humanity, the sister and equal of man, and like him a citizen of the world and a child of God. She wants politics to educate those powers of mind and sentiments and affections which her present lot do not develop. She wants politics to enlarge her sympathies, strengthen her mind, give her more force and independence of character, and fit her to be the wife of a republican, the mother and teacher of republicans, and make her a nineteenth century woman. Give her this, interest her in great questions of public policy, make her feel that her thought plays directly into the mighty mechanism of the national administration, and that her pulse-beat is felt throughout the body politic, and she will throw away the ten thousand fripperies of fashion which so enamour and beguile her unused faculties now, and make an epoch in history by the splendor and beneficence of the part she would play on the world's great stage. Ah, yes, and how would her presence and influence elevate and purify the entire political arena!

PROGRESS IN THE WEST.—Far out in the Peninsular State, in the town of Albion, is situated a young and thriving college, where both young women and men can find an institution welcoming them with open doors; where they can study the same course pursued at our old and conservative Eastern colleges, where they may both graduate with the same honors and the same degrees. The grounds of the college—15 acres—are being beautified, new buildings are being erected, and with the large endowments it expects soon to receive, it bids fair to be, at no distant date, a perfect success. Let our rich women will no more to Harvard, while institutions like Albion live! The Rev. Geo. B. Jocelyn, D.D., is the President.

But the most pleasing of all to us, is that two of its most important chairs are filled with women, viz: Miss Rachel Carney, M.S., Professor of Modern Languages, and Miss Sallie A. Rulison, M.A.S., Professor of Mathematics.

We hope the female students are instructed rightly in regard to their duties in life; are told that they are not to be man's toy and slave, but his companion, with equal rights and privileges.

We intend to make an effort to introduce "THE REVOLUTION" into this institution, as well-as others of its kind, that the young women may learn their true goal in life, and step forth from their college halls responsible and wishing to be self-supporting individuals.

WE are glad to say that in the manufacture of cigars—though we detest the weed—women receive the same wages per week as men, viz: $12 to $22 in this city, and from $7 to $20 in Philadelphia.

LAW ABIDING.

The New York Sunday *News* justifies the mob violence of the citizens of St. Joseph, Missouri, inflicted on Gens. Grant and Sherman during their recent friendly call in that town. Many other democratic papers do the same. The *News* says:

He [Gen. Sherman] however, counted without his host. The men of St. Joseph *are law abiding people*; more than that, they are Seymour men; and they made the General comprehend the fact very distinctly. *They refused to let him speak*, and compelled him to retire, discomfited and unheard.

What had Grant or Sherman done to incite the rabble to "howling, hooting and tooting," as the *News* admits they did with great violence, before Sherman made his offensive remark? The *News* even complains of nothing. The riot began with the saints of St. Joseph who proved themselves thereby a *law breaking*, instead of "a law abiding people." Grant had a right to smoke and Sherman to speak, and those who opposed are the guilty parties.

We have no partisan interest in this affair, and only refer to it that we may again caution men of both parties that mob is a game both sides can play at, and as they have many inflammable elements to deal with, the less they apologize for, or excuse any form of lawless violence, the better. Accustomed to being mobbed two or three times a week on behalf of innocent free speech in our early anti-slavery struggles, we know a good deal on this subject that may be worth heeding at the present time.

WHAT WOMEN SHOULD DO.

Under this head, the Cincinati *Christian Review* complains that many of our most gifted women neglect to engrave on the minds of men and the world their true character, distinguished qualities and industrious habits, by non-appearance in the columns of periodicals and literary journals. They allow men to step in and make undue claims, to decide all matters of interest and appear before the world in well and ably written articles. Why, the *Review* asks, is all this? The trouble does not rise from incapacity; in judgment and understanding they have no superiors; in ability and character they can not be excelled. They want "pluck"—such pluck as the writers of "The Revolution" exhibit. Women are allowed to share their ideas with men upon all subjects in "The Revolution;" then why not arouse in emblazoned letters, to action and show their skill, their cultivated tastes and intellectual power and the interest they have to contend for in this life and the life to come.

We thank the *Review* for the compliment paid "The Revolution" and will strive ever to deserve it. It is most gratifying too, that so many able religous journals are on our side of all questions pertaining to women.

The Chinese Embassy at Auburn.—Mr. Secretary Seward seems to have made the two or three days visit of Mr. Burglingame and the Chinese Embassy to his home in Auburn a series of brilliant ovations. On the last evening, the Auburn *Advertiser* says:

Among the notables at the reception were Miss Charlotte Cushman, the actress, who arrived in town on Thursday, and Mesdames Susan B. Anthony and Elizabeth Cady Stanton, the championesses of Women's Rights of America; the latter ladies being the guests of David Wright, having arrived in town yesterday, just in season to see the representatives of a country where women have perhaps fewer rights than are accorded to their sex in any other nation.

INCREASE OF THE NATIONAL DEBT.

The prospect for laborers and taxpayers is certainly very gloomy. And worst of all is, that they will believe the false statements about "the good time coming." It now appears that the public debt has increased over twelve millions—that is, the debt was on August 1, 1867, less cash in the Treasury, $2,511,306,426, and on August 1, 1868, $2,523,534,480. Not only has the principal been increased over twelve millions but the interest has been largely increased on the total debt. Twelve millions a year added to the debt when the income was over four hundred and seventy millions, and this three years after peace has been established! The N. Y. *Herald* thinks there must be something rotten in the Treasury Department and that the incapacity and mismanegement of Mr. McCulloch ought to arouse the attention of the President and alarm the country. At this rate, the *Herald* asks, what will be the increase of the debt at the end of the next fiscal year, when the income will be considerably reduced? Congress is to blame, it adds, for its reckless and extravagant appropriations, but Mr. McCulloch is equally so for his mismanagement of the finances. A thorough change is needed both in the national representatives and the administration of the Treasury, and unless this change is made the heavily taxed people will be driven to a summary mode of relieving themselves of their burdens.

POLITICAL PROFLIGACY.

The Hudson *Pioneer*, a brave little Massachusetts Republican sheet, thus eloquently and truly discourses on the corruptions of the times:

Political profligacy has already become quite notorious, not only in the different States, but particularly so at our National Capital, concerning which some one has remarked that its atmosphere is so corrupt that the man in the moon has put his fingers to his nose while passing over the place. Its stench is so strong that only the feeblest attempts are made for its concealment. It is an Augean Stable which the Hercules of the nation will have difficulty in cleansing. Our politicians for the most part are men of easy virtue, and for a consideration are willing to dispense their favors like the *demi-monde* plying their vocation. Office-seeking is a mania that characterizes a large class of our people, of whom not one in a hundred is fit for the position he seeks. And office is not sought for the good that the incumbent will bring to the country, but for the opportunities it presents for a dextrous hand to feather its own nest. Combinations are formed to place in positions of trust those who are most pliable and easily manipulated. Votes are bought and sold with an audacity that, but for its venality, would challenge admiration. National and State legislation has become almost as merchantable an article as gold on the streets. The "Lobby," which is usually composed of broken down and unprincipled political hacks is an adjunct of nearly every council chamber, and actually directs and controls special legislation. Money is potent; and the dollar, even though it be a "greenback," is king. Under its magical influence political simony is the order of the day. In short, with but few honorable exceptions, the present race of politicians is a curse to the country. If they were swept away forever out of sight and out of mind, it would be no loss but a great gain.

California.—Extract of letter from Miss Anthony: "I enclose Mr. C. W. Tappan's money order from San Francisco. How earnestly and faithfully he works for 'The Revolution' and its grand objects! Every California steamer is sure of a list of subscribers from him, with his Money Order. If every city in every state had one such worker, man or woman, how very soon would not only "The Revolution" have its million subscribers, but every citizen be in full possession of the right of franchise, irrespective of race, color, or sex.' In the absence of Miss Anthony, we venture to publish so much of her private correspondence.

THE AFRICAN WOMAN.

Who has not read, if not wept over the story of Mungo Park, and his treatment by a native African woman, who found him weary, worn, sick, and lost in his travels in her deserts! M. Chaillu, thus pays a similar tribute:

I shall never forget the kindness of those women to me while I was sick. Poor souls! they are sadly abused by their task-masters. They are the merest slaves. They have to do all the drudgery. They receive blows and ill usage. And yet, at the sight of suffering their hearts soften, just as women's hearts soften in our more civilized lands. No sooner did sickness attack me than these kind souls came to nurse and to take care of me. They sat by me to fan me; they brought more mats for my bed; they bathed my burning head with cold water; they got me refreshing fruits from the woods. At night, when I awoke from a feverish dream, I used to hear their voices, as they sat around in the darkness, pitying me, and contriving ways to cure me. When I think of these things, I cannot help thanking God for them; that wherever I have gone, he has made human hearts tender and kind to me; that even under the black skin of the benighted and savage African, He has implanted something of his own compassionate love.

WOMANLY PROPRIETIES.

A year or two ago Mrs. Stanton brought down the laugh of all Noodledom, an immense multitude, for suggesting in an address on woman's right to labor, that she might drive a coach or street car as well as a man. Now read what a New York correspondent of the Boston *Post* writes of woman's capacity in that direction:

Long Branch, Newport and Saratoga have drawn off most of our belles and fashionables, but a good many are still in town, and you may see them any pleasant afternoon driving through the Park. It is no longer improper for ladies to handle the ribbons. It was considered quiet improper a few years ago, but we have outgrown that idea, and some of the finest equipages now to be seen in the Park are guided by the wives and daughters of our millionaires. They handle the reins with as much skill as any old turfman, and dash over the drives with as much nonchalence as though they were born to the whip. After four p.m. any afternoon, except Sunday, they throng the Park as thick as "braves in Vallambrosa," and seem to be as much delighted with their distinction (for everybody looks at them) as though fast driving were the highest honor that woman could aspire to. Women whose husbands are eminent in every business and profession take their daily drive behind a pair of fancy trotters, with the ribbons in their hands, while the husbands, perhaps, are sweltering in their offices down town, or lying off for a little rest at the club. It costs nearly as much now to supply a fashionable woman with horses and vehicles for her own particular use as to keep and clothe a family. These ladies who show off in the Park are ladies of fine taste in horseflesh (not for mastication though), and if their husbands show any reluctance to giving them something superior, they are pretty sure to make things unpleasant. No one would ever think of questioning their respectability of course, but somehow when they get mixed up with the demi-monde in the Park, it is not always easy to tell "t' other from which." In dress and manner and looks (they all have rather a fast air) there is not much difference between the good and the other sort, and unless you are well posted you may get them confused. Mrs. Tenforty, for instance, may drive past Miss Dashaway, with whom her husband is well acquainted, and they are so much alike in their get up that you would never suspect one to be better than the other.

Wendell Phillips is said to be revising and collecting his speeches for publication, in a volume to be issued by Ticknor & Fields.

SUFFRAGE IN THE DISTRICT OF COLUMBIA.

We publish to-day the argument of Mr. Willcox before a committee of the House of Representatives in Washington in behalf of the Universal Franchise Association. It will be seen to be more a scientific than a metaphysical, or legal presentation, appealing too to the experience of the past, basing itself on a broad grasp of facts, showing that liberty always has worked better than oppression; and that whether women should vote or not, her political, social and spiritual security depend largely on her being free to act on her own judgement. We commend its perusal to all who would act intelligently in prosecuting the work of woman's enfranchisement.

What a British Woman Did.—During the eighteenth century the chase was more in favor in England than at the present day, and was, in fact, the national amusement, so that it was very natural for the women of those times, growing up among such scenes, to take a fancy to them, and wish also, with the ardor of men, to indulge in the sport. Of these women we will speak of but one, perhaps the most prominent. This woman regularly took out a shooting license; she was noted throughout the country round about for the accuracy of her shot—so true, that no man or woman in the whole country claimed superiority over her; she owned a splendid pack of greyhounds, which were looked upon with jealous eyes by the nobility; and, in short, she was as great a lover of the chase as any "good old Englishman" in all merry England. This woman was Mary Bresse.

Here was a woman, who, loving to hunt, indulged in it; disregarding all the petty customs of the age that tried to hold her back. If the women of the nineteenth century would only act thus, we would not see so much humility and misery among them, for they would force man to allow them to choose their own profession, would become lawyers, merchants, etc., and be prepared to support themselves, and not perish with the day of adversity as so many do now.

Intemperance among Women.—Woman cannot be wholly idle more than man. Excitement, healthy or otherwise, will be had. It is but a higher degree of conscious existence and will be had at some cost or other, it may be at very great. That intemperance is rapily increasing among women in the higher circles, as they are called, everywhere, is coming to be generally known, if not discussed and deplored. A gentleman writing to the London *Star*, says that "The careful perusal of public journals, a large correspondence with intelligent observers, the testimony of city missionaries, and personal experience in London have led me slowly and reluctantly to this depressing opinion. Workingmen themselves say 'there is more drunkenness than ever amongst women.' This, I may remark, is one reason why some workingmen will not marry, but prefer another mode of life." In this country the vice is not confined to the working women.

Notice.—For any one sending us three new subscribers, with the money, we will forward, post-paid, a fine steel engraving of either Elizabeth Cady Stanton or Anna E. Dickinson.

ELOQUENT EXTRACT.

Rev. Fred. D. Huntington is author of the following noble and just tribute to woman:

Let man learn to be grateful to woman for this undoubted achievement of her sex, that she, far more than he, and too often in despite of him, has kept Christendom from lapsing back into barbarism; kept mercy and truth from being utterly overborne by those two greedy monsters, money and war. Let him be grateful for this, that almost every great soul that has led forward or lifted up the race has been furnished for each noble deed, and inspired with each patriotic and holy inspiration, by the retiring fortitude of some Spartan, or more than Spartan—some Christian mother. Moses, the deliverer of his people, drawn out of the Nile by the King's daughter, some one has hinted, is only a symbol of the way that woman's better instincts always outwit the tyranical diplomacy of man. Let him carefully remember, that though the sinewy sex achieves enterprise on public theatres, it is the nerve and sensibility of the other that arm the mind and inflame the soul in secret. "A man discovered America, but a woman equipped the voyage." So everywhere; man executes the performance, but woman trains the man. Every effectual person, leaving his mark on the world, is but another Columbus, for whose furnishing some Isabella, in the form of his mother, lays down her vanities and her comfort.

Tribute to Geo. Eliot [Mrs. Lewes].—We particularly like the Chicago *Advance* for one thing: it not only considers with much liberality the general question of woman, her needs, rights, and responsibilities in its columns, but always seems ready to give any encouraging or complimentary testimony in her favor as it appears in the literature of the day, as for instance this:

A lady writing in the *Evangelist*, thus describes "George Eliot," or Mrs. Lewes: "No one who has ever seen her could mistake the large head (her brain must be heavier than most men's) covered with a mass of rich auburn hair. At first I thought her tall, for one could not think that such a head could rest on an ordinary woman's shoulders. But as she rose up, her figure appeared of but medium height. Her manners are very sweet, because very simple and free from affectation. It is a special charm of the most finely cultured English ladies, but never did a sweeter voice captivate a listener—so soft and low that one must almost bend to hear."

The Yates County Chronicle.—This capital journal has purchased a whole new suit of clothes, mounted a new Roper Caloric engine, and presents every appearance of good health and general outward prosperity. Everybody who knows the proprietor and editor will believe him when he says: "We have tried to be true not only to the republican faith, but to temperance, good order and sound morality as well. And we take this occasion to say that we hope so long as we publish the *Chronicle* to make it an organ of wholesome progress and sound sentiments, and always faithful to the highest interests of the people."

Wine at Sacrament.—At the National Temperance Convention held last week in Cleveland, Ohio, James Black, of Pennsylvania, reported to this effect:

In 1840 a brother was redeemed from a drinking life and became a widely useful man. Time and again has he been sent for to minister consolation at dying beds. He tasted wine at the Lord's supper, the old appetite remastered him, and he is to-day wandering the streets a drunken sot. A gentleman once told me that for years he had to hold his nose at the Sacrament till the fumes had passed. One Christian brother tells me that a dozen men have fallen from his church into intemperance.

We are glad to see that women were permitted to take part in the discussions and proceedings generally of the Convention.

PRESIDENTIAL CANDIDATES.

A good deal is said and written of the habits of Gen. Grant as unsuitable for the office to which he aspires, but here is what a correspondent of the Cincinnati *Chronicle* says of Gen. Blair:

The personal habits of Frank P. Blair, democratic candidate for the Vice-Presidency, and possible, though not probable, incumbent of that high office, are of some consequence to the American people. By the side of the Missouri apostate, in this respect, Andrew Johnson is a decent, and Senator Saulsbury a sober man. Frank P. Blair is a drunkard, but one remove from the gutter. His character in this respect is well known. It is as flagrant as that of the most indecent bawd ever fined before a magistrate. I have, years ago, seen him addressing public meetings while scarcely able to stand or talk straight. He disgusted everybody East when he came into sober New England, in 1860, to speak and lecture. He has been carried "dead drunk" from political meetings. When in Congress, his vices were most notorious. So in the army, his headquarters were the most debauched and depraved.

As Usual.—When wealthy women die, they seem never to have remembered that institutions of every conceivable kind are needed for woman, and so they leave their fortunes to chapels, churches, theological schools and colleges (of course all for young men), anything, everything but institutions for the especial benefit of their own sex. So the will of Mary Ann Hastings of Framingham, late of Boston, disposes of an estate (a small one to be sure, to what many are) amounting to $50,000, and makes the following public bequests: To the Temporary House for the Destitute, 24 Kneeland street, Boston, $500; to the Warren Street Chapel Association, Boston, for the benefit of children, $500; to the Unitarian Society in Warwick, Mass., two shares of the State National Bank, Boston; to the Meadville Theological School, $1,000; Washingtonian Home of Boston, $1,000; New England Branch of the Freedman's Union Commission, $1,000.

When or Where?—"The Revolution," women's paper, closes a review of the situation as follows: "We appeal to every patriot to forget all past differences and unite with us in the great approaching struggle to elect Horatio Seymour and Frank Blair." It is the Detroit Free *Press* that says this. A rather *Freer* press than "The Revolution" believes in. Give us the date and number, please, in which that declaration is made, before any democrat shall unwittingly call to subscribe for "The Revolution."

Purpose of "The Revolution."—The Baltimore *Sun* said last week, "The Revolution" is spicier than ever, but it added:

"The Revolution" evidently purposes to "remedy" the natural desire of women to have husbands and families and homes of their own.

The *Sun* shouldn't shine that way. It isn't decent moonshine. We do purpose and hope, by making woman independent, to remedy the necessity which men and custom have made of compelling her into marriage for the sake of a home, of which after all marriage is no guarantee and much less of happiness.

Statistics of Tobacco and Beer.—The *Herald* estimates that New York drinks daily six hundred thousand glasses of beer and smokes more than a million of cigars. It says these figures are below the true amount.

LETTER FROM A SEWING WOMAN.

Editors of the Revolution :

I SEND you an extract of a letter from a sewing woman to one of our distinguished philanthropists. It should be published as an earnest appeal to those women who say "we have all the rights we want," to open their eyes to the fact that they are exceptions to the general rule—that while wealth and position give *them* all the power of freedom they wish, there are thousands lying helpless and crushed beneath that great injustice which wrests from woman the right to her earnings and her vote. M.

SIR: before I give you any further detail of myself, I feel that I must make some apology to you for the liberty I am taking. I feel that my own nature is asking one. My face is covered with blushes at sight of this pen which is revealing to you my hidden life—hitherto so hidden that it seems to me sacred from its secretness. May I offer you, sir, as an apology, your goodness? I feel that I can accept it for myself. My retiring nature steps out again and rests on this. All through my life in America, I have tried to support myself with sewing *I am an oppressed sewing woman!* I have worked, with pillows supporting my back, from early morn until late eve—made a gentleman's shirt—earned a shilling! Pardon me, sir, for bringing you into this sphere—too common, I fear, to talk to a gentleman of these things. Sir, I have talked to God of them—may I talk to you whom I have so often called a god-like man, of them? You whose spirit God has clothed with flesh and blood, and placed in the world a brother? Oh, brother! have I not a right from our Heavenly Father, who has placed me in the world, a sister, to call you thus, and talk to you thus if I will?

Twelve years ago, I lived in the village of ——, and made laboriously stitched satin vests for one Mr P., at three shillings a vest, for the making of which *he* received *ten* shillings. When I took home the first vest and asked what he paid for the making of such, the words, "three shillings," which fell from his lips, seemed to turn mine to marble. I answered not a word, but gazed steadily into his eyes, until mine filled with tears, which he read the meaning of, and answered, "T.s very little, but ——." I turned and left him, mortified that I had thus exposed myself to a stranger. What could I do? I had no alternative—this was better than shirts at a shilling each. So I worked on, earning sometimes one dollar a week, sometimes ten shillings—and grew every day more feeble, more tired—so tired that out of the point of my needle, as I placed the stitches in the vest, seemed to ring the reverberations of my aching sides, shoulder and neck, which fell upon me with a sort of fascination as I sat with burning temples listening to its wail which I was making every minute, and which I knew I must make every minute through the day, excepting the three times ten which I allowed myself for eating. One day, almost unconsciously, I lifted a vest at full arm's length to Heaven, and cried with a force that alarmed me: "Oh God, witness *Thou* this wrong." I heard the word "wrong," so long after it was uttered, that I answered to it, saying: "Who and what wrongs me? the great, rich, beautiful world that God has made? that can never be. Can it be Mr. P. that is wronging me? he is a member of the church and calls himself my brother in the Lord. Then I wept—but with the next breath I tried to push back the tears, remembering that I was using minutes that were all laid out to be filled with stitches, and how should I gain the three that had already gone? After this, I learned to save my tender thoughts for the night, when I should have time for weeping. At length a purpose seized my soul—my nights should not be spent in weeping! I would steal hours from the night to prepare myself for teaching a district school! So, all unknown to my friends, I picked up books and commenced studying. Up to this time I was entirely unacquainted with the commonest branches of education. My mother was suffering with a cancer—my friends were poor—I could have no help. So I battled alone. My precious mother did not know of my purpose, neither did I let her know that the sewing hurt me although she spoke repeatedly of my pale face and wearied looks.

At the end of nine months' study I thought myself ready for the school, and the next week I designed surprising my friends with my learning—which would have been a surprise, for those books, hid away in my room no mortal had ever seen in my hand. I often thought God saw me. Oh, how many times I asked Him for light on those puzzling sums in that old arithmetic! But, that next week! alas for it! In the place of surprising my friends with my secret, I was being held in my bed—a maniac! During three weeks I had no rest night nor day—then slept *both* night and day for three weeks. Then awoke and slowly realized my sickness, its cause, etc. The Doctor would allow me no books. I went to my room, took my books from under their cover, and could not open them. Feeling that all was lost, I threw myself on the floor and cried "God! the battle fought, the victory *lost!*" I will not mock my suffering soul by trying to describe its feelings while lying on that carpet—I knew the sewing world was before me, and when I arose it was in the calm of a fixed despair. I folded my books and laid them away as sacred relics, *never* to be read again. I found some little improvement in my sewing—I was not allowed to work so constantly, and I felt that suffering made me strong—felt the power of despair mocking the power of the needle to devour me, mind as well as body. The depths of my melancholy nature and my religious nature led me into many errors. I had frightful visions of lost spirits, and finally thought I should be one. I think no pen or tongue can describe the anguish of my woe.

My sister finally consented to my going to the Insane Asylum, where my mental condition was greatly improved.

A CHEER FROM WISCONSIN.

JANESVILLE, Wis., July 19, 1868.

Editors of the Revolution :

PERMIT me to congratulate you on the success of "THE REVOLUTION." No other paper so fully answers the demands of the present. No other treats all the leading questions of the day so fairly, cordially and comprehensively. Not all the sneers nor ridicule of selfish men and foolish women can do aught to lessen its increasing popularity. No! triumphant voices ring forth the promise-word of *victory.*

The great social sea is being stirred to its depths. Long-established wrongs are yielding to the mighty power of Right. *Men* are rising in the majesty of noble manhood to recognize the law of equity, and to demand its practical fulfilment. *Women* are sounding the depths of their own beings, and gathering strength to proclaim to the world truths which *none* dare deny. The incoming tide is strong, and the force of new convictions irresistible. Who can check the rushing wave? Who bid agitations cease, and all radical thought be silent? Not all the conservative hosts of the old world and the new. It is an age of agitations, of revolutions, and of radical triumphs. Failure and defeat to-day, but prophecy of victory to-morrow. There is nothing to discourage—nothing to daunt the earnest and the brave. Woman's voice, strong, tender, and significant as the voice of destiny, prophecies a new era, whose dawn is near. Her inspiration thrills the very soul of life with a power potential for the uplifting of the race. Truly, the events of to-day are sublime and solemn with the magnitude of their importance. It is a time for vigorous purpose, and decided action, for integrity to principle, loyalty to truth, and bravest magnanimity. And to your noble paper—to its fairness and fearlessness of speech in advocating equal rights for all, the *women* of this land will owe a debt of gratitude, to be paid in coin more precious than gold and silver. God speed you in your noble work. "THE REVOLUTION" has sown broadcast good seed, and the harvest will be abundant.

Thine for truth, ELVIRA WHEELOCK.

THE PROSPECT OF A NEW PARTY.

THE discontent growing out of the demoralized and corrupt condition of the two political parties, is a reason to form a new party, seldom met in the history of any country. The people clearly believe that the government is being run in the interest of the bondholding, land monopolizing, railroad aristocracy. Never was a country sailing in the current of unjust legislation in favor of the privileged classes faster than this, while official, corrupt politicians are flaunting their deception in the name of patriotism, and buying up Southern bonds, expecting to see the day they will be paid. A party that hangs women, skulks Jeff. Davis and shirks Johnson's impeachment, is entirely unworthy the confidence of a free people, especially when they have to resort to the nomination for President of a life long democrat, one who voted for Breckenridge for President, and by no word or deed of his has proved himself anything more than a war democrat. Thousands of republicans all over the country think they have been befooled enough by corrupt nominations, such as Fillmore, Tyler, and Johnson, without trying Grant, a man that might face bayonet and cannon's mouth, and yet be entirely unfit to face for a moment a just but unpopular opinion. The cold chills thrown over the Western democracy by the Tammany nomination, will catch more votes than party hacks suppose, for it is as well-known here, that Seymour is a silk stocking aristocrat and a life long political gambler, as it is in New York. The nomination from the producing classes of a truly honest and practical man upon a strait-forward platform, would command a respectable number of votes from Maine to Texas this year, and sweep the land in 1872.

Gardner, Johnson County, Kansas. A. T.

SAINT AND SAVAGE.

THE savages, because physically stronger than their women, compel them to do their hardest and meanest drudgery, making them even beasts of burden. By civilized men this is termed *brute force.* I would like to have the generality of civilized men examine themselves and see if they are not affected with a modified form of the same disease! Whether, by circumscribing woman's avocations, and then denying her equal wages for equal work, they are not as culpable as the Indian! How far would many of you have to trace your ancestral record to find that your mothers assisted in the most laborious occupations, and yet were denied a proportionate share of the results of such labor? In those days the woman who did not milk five cows, peddle vegetables and do the washing for a family of ten, when her youngest was three weeks old, was not considered respectable, and if she came short of this was treated with contempt. Things have advanced a little; but why stop here? Dare you not see any farther than your grandsires did? Examine yourselves and find whether your prejudices against female equality are not based on the lowest principles of your nature, just as is the case with the savages, and in many respects, might even shame savages themselves! C. M. C.

WOMAN EMANCIPATION.

From Die Zukunft.

A FIRST step towards the emancipation of the female sex is the request of the *Diakouses Hirzel*, in Zurich, to the common council, that at the school and church meetings the women (married and unmarried) shall also have the right to vote. With this, however, some ladies in favor of voting were not entirely satisfied, and in a petition asked not only for the right of suffrage at all elections, but besides for the right to hold office. Of course these petitioners have only signed themselves "Several Women of the People," but will, if required by the common council, subscribe themselves by the thousands.

OUR WORK AT THE WEST.

UNION LAKES, Minn., July 18, 1868.

Editors of the Revolution :

YOUR favors of June 12th and 22d came to hand last week. "THE REVOLUTION" has also been received. Its weekly visits to our "Forest Home" we hail with delight, regarding it, as we do, a messenger of great good to the people. Our lives have ever been devoted to the principles you advocate, and you may be assured of our hearty co-operation in your labors. You would have received an immediate response had not my husband been very ill, requiring my entire time and attention. He is now convalescent.

I rode ten miles one day to meet some reformers, with the motive of getting them to subscribe for "THE REVOLUTION," but was disappointed. They are glad enough to hear me lecture since it costs them nothing, and I find no trouble in convincing them of the value and mission of your paper, but they ask where are the two dollars? The fact is, the people in most parts of Minnesota are just getting themselves homes, and have hardly a dollar to spare for anything beyond what is required to meet material necessities.

I accept your offer to act as your agent in this state, and shall make every possible effort to increase the circulation of "THE REVOLUTION." I intend visiting Minneapolis soon, where I shall make it a business to canvass the city for subscribers. I have heard religionists say they were willing to be doorkeepers in the house of the Lord, and I feel I shall be performing a higher service by opening the minds of the people (which constitute God's Temple) to truth and justice, by the introduction of "THE REVOLUTION."

* * * * * *

The Universalists there refused their vestry for a lecture on Woman's Rights, fearing it would detract from

their popularity. The Methodists were less fearful, and consented. The first anti-slavery lecture given in western New York, where I reside, was given by a Methodist minister, all denominations refused admittance except the Universalists. I was the only female in the audience, then about sixteen years old, but I was not ashamed of the cause, nor am I of any other founded in justice or liberty.

Yours for the emancipation of woman, and establishment of justice for *all*, LUCY A. F. SWAIN.

LITERARY.

TEMPERANCE PUBLICATIONS—Scriptural Claims of Total Abstinence. By Rev. Newman Hall. This little work of sixty-four pages, is just issued in paper covers by the National Temperance Society. It is a convincing and conclusive argument upon the Scriptural Claims of Total Abstinence, written in Mr. Hall's attractive and popular style. Price 15 cents, sent by mail. Also, ANDREW DOUGLAS. By the author of "Madeline," "Harry and his Dog," etc. Published by the National Temperance Society and Publication House. Another valuable contribution to the Temperance literature of the day. The scenes and incidents narrated are comprised in two eventful years in the history of Andrew Douglas, a well-to-do New England mechanic, who emigrated with his family to the far West. There he fell a victim to the cup, bringing to a hitherto happy household, misery and want. The story of his fall, as well as his reformation, is deeply interesting and instructive. We hope it will have a wide circulation. Price 75 cents. Address for both, J. N. Stearns, Publishing Agent, 172 William Street, N. Y.

BALLOU ON THE LAW OF STIMULATION, OR DRUNKENNESS AND ITS CURE. A new system, the practical results of which are compared with those of the New York State Inebriate Asylum, Binghampton, as per exhibit Superintendent's last Annual Report. Mr. Ballou claims to have discovered a remedy for the disease of intemperance. He says, "the method of cure is not only based upon a wide and careful induction of the phenomena of drunkenness, observed during many years, and founded upon strictly philosophical principles, but has been practically tested by a tentative series of experiments invariably satisfactory." Many years ago a remedy for the inordinate appetite for intoxicating drinks was supposed to have been discovered by a Doctor Chambers. It was for some time known and advertised as "Chambers's Medicine." It has left no history, probably achieved no signal results. We certainly wish all success desirable, to Mr. Ballou in his enterprise. He can be addressed or consulted at 907 Broadway, New York.

THE SABBATH OF LIFE. By Richard D. Addington. New York: American News Company. A remarkable book, and not likely to win much favor. It is an intrepid attack on all the Christian sects, Protestant, Catholic, and neither, but in the meekest spirit and from the standpoint of the Christian Scriptures, as independently but not dogmatically considered and interpreted; the author evidently a faithful student of Thomas A. Kempis, Archbishop Fenelon, and Madame Guion. We have had no time to examine the work carefully, and cannot pronounce upon it. Its general tone and spirit are admirable. Some narrowness, or it may be shrewdness, we detect. When asked whether colored people had souls, for some reason not apparent, the author evaded. Not that he doubted about the blacks probably, but the questioner rather, for there is no respect of persons in the book, so far as we have discovered. We may recur to it again at a more favorable opportunity.

THE LAW OF HUMAN INCREASE; or, Population based on Physiology and Psychology. By Nathan Allen, M.D., of Lowell, Mass. New York: Moorhead, Simpson & Bond, 60 Duane street. The enterprising firm at 60 Duane street has given the world much valuable matter on the subject and its cognates as treated in this work by Dr. Allen. We have not time now to speak of it as it deserves, but we recommend its purchase and perusal to everybody who would understand one of the most important subjects pertaining to human well being. It is here treated in a scientific and yet most intelligible manner, and will surprise as well as interest all who attentively study it.

THE NEW YANKEE DOODLE: Being an account of the little difficulty in the family of Uncle Sam. By Truman Trumbull, A.M. New York: Wm. Oland Bourne, 12 Centre street, office of the *Soldier's Friend*.

Mr. Bourne has done his part capitally, and given us a handsome volume of 340 pages. The book lacks less of truth than poetry. It is a series of historic ballads of the recent war, reminding us in their style of the old songs of the war of 1812, as we used to hear them sung at country huskings in New England, fifty years ago. The work is very appropriately dedicated "to the defenders of the flag on ship and shore," and among them will doubtless find many purchasers and admirers.

THE HERALD OF HEALTH for August contains the third of a series of articles on "Rearing Children." It is by Mrs. E. Oakes Smith, a writer and thinker who has few superiors. The first of this series, by Mrs. Horace Mann, published in June, and the second in the July number, by Grace Greenwood, have attracted much attention. The August number is full to the brim of other good things by excellent authors. $2 per annum; 20 cents per number. Miller, Wood & Co., Publishers, 15 Laight street, New York.

THE HOME GUARDIAN. Boston. New England Female Moral Reform Society. Office 21 Newton Place. We spoke some time ago favorably of this excellent institution and its organ, the *Guardian*. We also gratefully appreciate its notice and advertisement of "THE REVOLUTION."

PACKARD'S MONTHLY. An American Magazine devoted to the interests and adapted to the tastes of the young men of the country. It is just that, and what more need be said of it? except that it is published by S. S. Packard, 937 Broadway, at one dollar a year—single copies 15 cents.

THE SPIRITUAL ROSTRUM: A Monthly Magazine, devoted to the Harmonial Philosophy. Chicago, Ill.: Hull & Jamieson, publishers, No. 90 Washington street. Terms $2 per annum. Single copies 20 cents.

AMERICAN HOMŒOPATHIC OBSERVER—Monthly. By Dr. E. A. Lodge, 51 Wayne street, Detroit, Mich. Prof. E. M. Hale, editor. Two dollars a year, in advance.

THE NEW YORK TEACHER AND AMERICAN EDUCATIONAL MONTHLY, devoted to popular instruction and literature. Schemerhorn and Co., 14 Bond street, New York.

THIRD ANNUAL ANNOUNCEMENT OF THE NEW YORK COLLEGE OF DENTISTRY—SESSION OF 1868 AND 1869, very handsomely printed by Robert J. Johnston, 33 Beekman street, New York.

MOTES.—The Boston *Zion's Herald* has a column headed "Motes." One of them is this:

A powerful speech was made on license at a town meeting in South Adams:

"A rich farmer said that he found two of his sons intoxicated at one of the drinking dens on his way home from the village, and had he found them dead in his house he could not have suffered more. Having had no sleep the past night, he resolved to do what he could to mitigate the curse in that town by his vote."

If this is a mote, how big must be the beams?

OUTRAGE UPON OUTRAGE.—We are tired of reading outrage upon outrage, perpetrated on the helpless and inoffending, women as well as men. The Missouri *Sentinel* of the 25th ult. says:

On Friday night of last week three fellows in disguise went to the Methodist (African) church in this place and behaved in a most lawless manner. We are informed that they entered the house and commenced an indiscriminate attack upon the negroes. They held their pistols in their hands and struck several negroes on the head, inflicting severe wounds in one or two cases.

WHAT A ROMAN LADY DID.—Arria was a Roman lady, the wife of Cæcina Pætus, whose fortitude and conjugal affection have immortalized her name. Several acts of noble firmness were crowned by that which terminated her existence. Her husband, having rebelled against Claudius, was ordered to destroy himself. Seeing him hesitate, Arria plunged the poignard into her own breast, and then presented it to him, saying, at the same time, "Pætus, it is not painful!".

VALUE OF FREE BATHS.—During the month of July the number of bathers in the Free Public baths, in Boston (with the exception of the women's bath at the foot of Broadway), was as follows: men, 80,505; boys, 210,100; women 7,002; girls, 29,365. Total 326,972 persons. One hardly knows which is most complimented, Boston for so magnificient an institution, or the people for so extensive use of it. When will New York and New Yorkers do likewise?

CHINA IN CIVILIZATION.—Mr. Burlingame's mission to America is to have sublime results. The details of our Chinese treaty, as so far known, are of the most liberal description, and show the Celestial Empire desirous to take an honorable place among the nations. All the ports and rivers of that mysteriously vast realm are to be thrown wide open. Real and imaginary Chinese walls are razeed to the ground, and one-third of the earth's population heretofore, as of another planet, are born into fellowship with the rest of the nations almost in a day!

PROGRESS IN FRANCE.—In a late number of the N. Y. *Evening Post* the following appears from the Paris correspondent of that paper.

Meetings have just been appointed at Waux Hall in Paris (what a plagiarism!) this evening, to organize a co-operative society for free instruction; to-morrow, for discussion on the labor of women. At this latter the much betalked-of sex is invited to be especially present, and to indulge in its inestimable privilege of talking. At Versailles, moreover, that city of the past, reduced to the *role* of feebly echoing Paris, the municipal council has just voted an allowance to provide scholarships for the secondary education of young girls.

WHAT WILL HAPPEN.—Miles O'Reilly is right when he says in the *Citizen* that the black voters of the south, whenever well and wisely treated by their former masters, will be pretty certain to vote a white ticket against the "carpet baggers" of New England, and all the rapacious radicals of the extreme northwest—"extreme" in more senses than one. All over the south they are so voting already.

WHIPPING A CATHOLIC PRIEST.—It now appears that Father McMahon was not outraged by whipping in the prison at Kingston, Canada, as has been so often reported. A Canada correspondent of the Boston *Pilot* writes thus:

I see that the *Pilot* has already copied the contradiction of the alleged whipping of the Rev. John McMahon in our Penitentiary at Kingston. The fact is, that a young man named Smith (and not the Priest) was whipped, for having a so-called Fenian newspaper in his possession, and refusing to state from what source he obtained it. I believe that Father McMahon, though very unfairly confined in the penitentiary, is not harshly dealt with, and is not subjected to the menial or severe labor imposed upon ordinary convicts.

WHY SHOULDN'T SHE?—They say there is a lady who owns and runs a large wholesale harness and saddlery establishment on Pearl street, New York. She transacts her own business, and is daily at the store. She has travelled extensively in this country and Europe, and is said to be the "smartest woman in New York."

CHINA AND JAPAN.—Stephen Masset (Jeems Pipes) is now on his way from China and Japan (via San Francisco), and will shortly lecture in this city on the Ancient Flowery Kingdoms.

THE *Globe* and *Commonwealth* says, and doubtless, truly, that very few of the Lives of Gen. Grant are selling as well as was anticipated. Their number interferes with their success. There may be other reasons. Longfellow said :

"Lives of *great* men all remind us,
We should make our lives sublime."

A JUST JUDGE.—Robert Dunlap, late of Auburn, Me., died and left behind him $1,600 in United States bonds. He willed $400 to his wife, one half of the remainder to the Baptist Church in Buckfield, Me., and the balance to the Baptist Missionary Society. His wife waived the provisions of the will and asked an allowance. The Judge, after hearing the case, gave her the whole $1,600. Perhaps the wife had earned in their married life at least a good half of the $1,600.

WE call attention to the following extract from the "Report of the Superintendent of the Insurance Department of the State of New York, 1867." In speaking of the North America Life Insurance Co., whose advertisement may be found in another column, he says :

The new system of registering Life Policies initiated by the North America Life Insurance Company on the 11th day of July, 1866, has met with great success in the first year of its introduction to the public. The amount of business already done by the North America has, however, exceeded that transacted by the British government during its first year's experience. The registry system combines the advantages of individual and corporate enterprise with governmental custody, supervision and guardianship of funds. In many localities not familiar with the status and standing of companies or of their officers, parties can sometimes effectuate their purposes more satisfactorily by the registration of their policies, thereby compelling a company to deposit, in addition to its general deposit of $100,000 made by all companies, a further special amount equal at all times to the net present value or re-insurance fund of such policies.

Financial Department.

FINANCIAL AND COMMERCIAL.—*America versus Europe—Gold, like our Cotton, FOR SALE. Greenbacks for Money. An American System of Finance. American Products and Labor Free. Open doors to Artisans and Immigrants. Atlantic and Pacific Oceans for AMERICAN Steamships and Shipping. New York the Financial Centre of the World. Wall Street emancipated from Bank of England, or American Cash for American Bills. The Credit Foncier and Credit Mobilier System, or Capital Mobilized to Resuscitate the South and our Mining Interests, and to People the Country from Ocean to Ocean, from Omaha to San Francisco. More organized Labor, more Cotton, more Gold and Silver Bullion to sell foreigners at the highest prices. Ten millions of Naturalized Citizens DEMAND A PENNY OCEAN POSTAGE, to Strengthen the Brotherhood of Labor, and keep bright the chain of friendship between them and their Father Land.*

THE REVOLUTION.

VOL. II.—NO. 6.

Talk among the Brokers in Wall Street.

THE talk among the brokers is the dullness of the stock market and the

SLUMP IN ERIE

and New York Central, that

UNCLE DANIEL

don't fancy that "this 'ere Eirie" is quite as valuable as it might be since it has fallen into the hands of the

JAY GOULD PARTY,

and that

JIM FISK AS TREASURER,

would be the last nail in the coffin of the poor Erie railroad company. The talk is that the

CIRCUS CLOWN GOT UNCLE DANIEL

to ride with him in a carriage up Broad street, that the boys might be humbugged into the notion that everything was serene and lovely with Uncle Daniel and himself. The talk is that the

CIRCUS CLOWN IS RATHER AFRAID

he has "caught a tar tar" in trying to

BLACKMAIL THE UNION PACIFIC

railroad Company, and that he will be glad to back down, and get out of the false position he has placed himself in. The talk is about the

GERMAN BANKERS

and their crowding the market with their

BILLS OF EXCHANGE AT LOW PRICES

and selling gold short. The talk is that they may be swamped by the gold market as the Treasury Department was in 1856, by the large shipments of specie, that the natural course of the exchanges is a dangerous thing to meddle with, and that some of them are beginning to feel uncomfortable about the strength of the gold market. The talk is about the

READING CLIQUE

and what is to become of them, that

WOODWARD AND SMITH GOULD MARTIN & CO

have their hands pretty full of Reading and other stocks which they would like to get rid of, but the market will not take them. The talk is that the

NORTH WEST CLIQUE IS DISGUSTED

with the stagnation of the market, and that they cannot get anybody to deal in their stock either long or short, that

HENRY KEEP

has managed to get rid of some of his stock, and that

RUEFUL RUFUS

and his party are stuck with it, and that

HENRY KEEP

will relieve them of it some time or other when they get tired of carrying it and are willing to sell it a good deal less than it cost them. The talk is that

HENRY KEEP

is going to give

A MILLION DOLLARS

to found an institution for the poor of New York city, providing that

HE CAN MAKE FIVE MILLIONS

by sticking all his friends and the public with the

NORTH WEST SHARES AT HIGH PRICES.

The talk is that

CHAPLAIN HATCH

ought to issue another lithographic

RCULAR ABOUT NORTH WEST

telling all he don't know about the stock, so that the public may have another chance of reading what

RUEFUL RUFUS

has to say about gross earnings and be confirmed in their prudent intention not to deal in the North west shares either long or short. The talk is that

LOCKWOOD & CO. AND HENRY KEEP

are going to

WATER MICHIGAN AND SOUTHERN STOCK

from $12,000,000 to $15,000,000, and that they have sold some of this stock to the street already to

RAISE MONEY TO PAY THE DIVIDEND,

and that affairs are rotten generally with all the stocks they touch, Michigan Southern, Cleveland and Toledo and the North west shares, that they have

GUTTED ALL THESE COMPANIES OF THEIR CASH.

THE MONEY MARKET

was easy at 3 to 4 per cent. on call, and 6 to 7 per cent. on discounts. The weekly bank statement is favorable to a continuation of the present ease in the money market. The increase of the specie and deposits is caused by the deposit of the $7,200,000 gold for the Alaska purchase.

The following table shows the changes in the New York city banks compared with the preceding week :

	Aug. 1.	Aug. 8.	Differences.
Loans,	$279,311,657	$279,755,786 Inc.	$ 444,129
Specie,	20,502,737	24,784,427 Inc.	4,281,690
Circulation,	33,957,305	34,074,374 Inc.	117,069
Deposits,	228,100,867	231,716,492 Inc.	3,611,625
Legal-tenders,	73,638,061	74,051,548 Inc.	413,487

THE GOLD MARKET

was active and excited during the week and on Thursday advanced as high as 150. At the close the market became unsettled owing to the heavy pressure of sales by the bears and also by the instrumentality of the bulls who want to purchase more gold.

The fluctuations in the gold market for the week were as follows :

	Opening.	Highest.	Lowest.	Closing.
Saturday 1,	145⅛	145¾	144¾	145¼
Monday, 3,	145¾	145⅝	145	145¾
Tuesday, 4,	145⅝	146⅝	145⅝	146⅛
Wednesday, 5,	147¼	148¼	147	148
Thursday, 6,	149⅜	150	148½	148¾
Friday, 7,	148⅜	148½	147⅜	147⅜
Saturday, 8,	147⅜	147⅞	146⅞	147¼
Monday, 10,	146½	147¾	146½	146⅝

THE FOREIGN EXCHANGE MARKET

was quiet and steady in the early part of the week, but at the close became weak and unsettled owing to the rapid fluctuations in the price of gold and the rumors in regard the banking firms that are drawing bills against bonds. The quotations are, bankers 60 days sterling 109¼ to 110 and against bonds 109¼ to 109½ ; and sight 110⅛ to 110⅜ ; bankers francs on Paris long 5.15 to 5.13¾, and short 5.12½ to 5.11¾.

THE RAILWAY SHARE MARKET

in the early part of the week improved with an increased speculative demand, but at the close the market became weak and unsettled, and prices were irregular, in sympathy with the break in Erie, causing some stocks to decline 3 to 4 per cent.

Musgrave & Co., 19 Broad street, report the following quotations :

Canton, 47½ to 48½ ; Boston W. P., 15⅝ to16¼ ; Cumberland, 28 to 30 ; Quicksilver, 21½ to 22; Mariposa, 2 to 4 ; Mariposa preferred, 8 to 9 ; Pacific Mail, 103 to 103¼ ; Atlantic Mail, 20 to 25 ; W. U. Tel., 34⅛ to 34⅛; New York Central, 128¼ to 128⅜; Erie, 58⅛ to 58⅛ ; do. preferred, 69 to 69⅛ ; Hudson River, 136 to 138 ; Reading, 91¼ to 91⅜ ; Wabash, 50¼ to 51⅛; Mil. & St. P., 75 to 75⅛ ; do. preferred 82¼ to 82⅛ ; Fort Wayne, 108⅝ to 108⅞ ; Ohio & Miss., 29¼ to 29⅛ ; Mich. Cen., 119⅛ to 121 ; Mich. South, 85¾ to 86 ; Ill. Central, 148 to 151 ; Pittsburg, 87¾ to 88 ; Toledo, 101⅛ to 102; Rock Island, 111⅛ to 111⅝ ; North Western, 82⅛ to 82¼ ; do. preferred, 81⅝ to 81⅞.

UNITED STATES SECURITIES

were more active at the close and there was a firmer tone throughout the list. Orders are arriving from the country to purchase, and chiefly in the new bonds. The foreign bonds of 1862's and old 1865's are strong on account of advanced quotations in Europe.

Fisk & Hatch, 5 Nassau street, report the following quotations :

Reg. 1881, 115⅛ to 115⅝ ; Coupon, 1881, 115¾ to 115⅞ ; Reg. 5-20, 1862, 109⅝ to 109⅞ ; Coupon, 5-20, 1862, 114⅛ to 115 ; Coupon, 5-20, 1864, 111 to 111½ ; Coupon, 5-20, 1865, 112⅜ to 112½ ; Coupon, 5-20, 1865, Jan. and July, 108⅞ to 109 ; Coupon, 5-20, 1867, 109⅛ to 109¼ ; Coupon, 5-20, 1868, 109⅛ to 109¼ ; Coupon, 10-40, Reg., 105⅛ to 105¾ ; 10-40 Coupon, 109⅜ to 109⅝ ; September Compounds, 1865, 118½ ; October Compounds, 1865, 118.

THE CUSTOMS DUTIES

for the week were $2,549,000 in gold against $2,510,000, $2,215,119 and $1,785,586 for the preceding weeks. The imports of merchandise for the week were $6,046,093 in gold against $5,695,166 $3,813,444, and $4,680,442 for the preceding weeks. The exports, exclusive of specie, were $96,102,995 in currency against $2,976,585 $2,638,195, and $3,317,411 for the preceding weeks. The exports of specie were $2,896,532 against $715,592, $1,463,249 and $2,094,138 for the preceding weeks.

THE NEW METHOD OF TEACHING GRAMMAR referred to in this paper of July 30th, may be had by addressing the authoress,

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